THE HEALING HAND

WELTMER

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THE HEALING HAND

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BY
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Fourth Edition

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First edition printed May, 1922.
Second edition printed June, 1922.
Third edition printed August, 1922.
Fourth edition printed September, 1922.

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THE HEALING HAND

Teaching the principles of healing through the three-fold method of:

Suggestion through the hand.

Suggestion through the spoken word and written word.

Suggestion through telepathy, as explained in the home method of healing.

BY

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Unity Village
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Published by

The Weltmer Institute of Suggestive Therapeutics Co.

Nevada, Missouri, U. S. A.

INTRODUCTION

THE HEALING HAND.

This book is written with the one big purpose of being helpful to everyone who reads it.

Whether this reading is only for a few moments to merely glance at its pages or to read it consecutively chapter after chapter; it has in it, in every line of it, a statement of fact learned from every day life.

The purpose of the writer is to present the basic principles of the Law of Life and the lessons that life teaches.

Reviewing the pages of every day life, we know that we acquired all of our knowledge in response to those things of environment which made us think.

Those influences that caused us to think right, that inspired us to learn more, to do more, and to exercise the intent of helpfulness in what we thought and did, were most valuable, and that which has value to one person has value to all.

It is a self evident fact of experience that nothing comes to us that is molded into constructive thought or action, that does not come out of us in response to something that made us think.

That something which caused us to think, no matter in what form it was presented to us, is suggestion.

The one who can help most his fellow man is one who knows what suggestions were helpful to him when he made his response to them, and he will know what suggestions to give and in what manner to present them, that they will be most helpful to those he desires to serve.

In this book is set out simply but clearly an idea of service which all can understand. We define service as that influence which one exerts that helps another, or that one offers to another by which the person to whom it is offered is enabled to make his responses in such a manner that they enable him to help himself.

There are three desirable impulses in each life seeking opportunity for expression. They are **health, happiness** and **prosperity.**

Health is first comprehended in our conscious life as a physical condition satisfactory to the individual. A close inspection will show that health is merely the expression of something, and

that something is life. That something existed before the flesh it occupies was organized into a body.

Long before he even realized that he had a body, the real individual life in each person, unconscious of how he did it, helped to build this organization and established the laws and rules for their administration.

The operation of these laws within the physical organism without change from the original order established, carries on the life processes in a perfect manner.

When this order is undisturbed in its activity, the body occupied is in a state of health.

We know now that health is this perfect life stream flowing through the body which it shaped and occupies.

Happiness is health in another form, and is composed of the right things of life properly understood, rightly related, and constructively expressed in thought, which finds its outlet in doing things with this body, through this body, and using this body to perform the activities which require contact with the physical world, also using its mental powers in dealing with the relationship that exists between the thought selves of other individuals and himself.

Prosperity is the unhampered and uninterrupted out flow of right intentions through the healthy body and the sound mind of a man.

Prosperity is the application of the laws of physical well being, conscious right thinking, applied to the things which we know and express in such manner that everything it touches is increased, everything it serves is helped, everything it speaks to is enlightened, and everything to which it turns its attention is enriched thereby.

Prosperity is the expression of a man who is physically well and mentally sound, exercising that courage which makes him able to bestow the gifts which he has inherited as a spiritual being, that of "power, of love, and of a sound mind."

Exercising these gifts he prospers, and causes all upon whom he bestows his gifts to share in his prosperity.

This book is divided into three separate sections. The first deals with suggestions which pertain to physical health and action and especially teach how these suggestions may be conveyed from the mind of the healer to the mind of the patient

through the cells of the patient's body through the agency of the human hand.

The second section of the book treats also of physical health and physical expression, but will teach how to offer these suggestions through the agency of spoken and written words.

The third section of the book deals with silent influence of thought, describes, defines, and explains the omnipresence of mind, intelligence, power and presence.

The language of this department of psychology is called telepathy, and in this section is taught, as far as it is known, the perfect methods of exercising and expressing telepathic thought.

In this department the philosophy and psychology of prayer and silent suggestion is exhaustively treated, and numerous instances are given which apply to the general reader and enlighten many who have had these mysterious experiences of communicating with their own higher selves, and with the higher things of life itself.

Following the concrete discussion of the three subjects enumerated in the foregoing paragraphs, Healing by the Laying On of Hands. Suggestion through the Written and Spoken Word, Suggestion through the employment of telepathic means, we give the reader an extended symposium of a discussion of the Real Man, as we study him from the view point of origin, present existence and destiny. Also an extensive discussion of the primary and fundamental principles of the laws of mental healing based upon the actual experiences of the author, which we feel will give the reader adequate information that will enable him to understand himself and to prepare him for the practical study of the principles of Suggestotherapy.

Believing that we have rendered a service to humanity, we offer this book, knowing that all who read its contents and understand its meaning will be immeasurably benefited.

FOREWORD

The human hand is trained from infancy to express the thought or purpose of the mind which controls it.

The hand is the tool which the mind depends upon when it wants to get anything done.

Thoughts of action naturally turn to the hand for their expression.

The hand is the first means of expression.

The baby uses the hand long before it learns to talk.

The savage who has but a few words in his vocabulary depends upon the hand to express his thought.

The hand ministers; it carries aid.

The hand lifts the fallen, ministers to the sick; it is peculiarly the organ of expression of the good wishes of the kindly disposed.

When we are hurt, we instinctively place the hand upon the injured part.

When another suffers and we sympathize, we instinctively use the hand to soothe his pain.

Clasped hands are the universal pledge of friendship and good will.

From the earliest dawn of civilization the hand has been used in the most sacred ceremonials.

The hand is the natural organ of expression, and its actions are mental symbols to which man has learned to make response through untold ages of experience and adaptation.

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CHAPTER I

THE HAND AND THE ANCIENTS.

The expression, "the hand of God," is frequently used in the Bible, and with a wide range of meaning. For instance, it is used to signify God's eternal purpose and executive power (Acts 4:28, 30); His providential bounty and goodness (Psal. 104:28): His mighty power to preserve and defend (John 10: 28, 29); His sovereign power (Psal. 31:15); His help (Neh 2:8, Psal. 74:11); His favor (Luke 1:66); His spirit (1st Kings 18:46, Ezek 1:3, 37:1); His providence (1st Chron. 29:16, Job. 2:10).

By the laying on of hands, priests were consecrated, ministers were ordained, and special gifts conferred on individuals (Num. 8:10, Acts 6:6, 13:3, 1st Tim. 4:14). At the command of God, Moses, by the laying on his hands appointed Joshua his successor (Num. 27:18). The Apostles, through the laying on of hands, conferred the Holy Ghost on those who had been baptized (Acts 8:17, 19:6).

If you will study the manner in which Jesus used His hands in healing and the directions which He gave his disciples for using them for the same purpose, you will, probably, get an enlarged idea of the importance and place which Jesus intended the laying on of hands should have among His followers. Jesus Himself healed the sick by laying His hands upon them: "He laid His hands on a few sick folk, and healed them" (Mark 6:5). "Now, when the sun was setting all they that had any sick with divers diseases brought them unto Him and He laid His hands on every one of them, and healed them" (Luke 4:40); "And He laid His hands on her and immediately she was made straight and glorified God" (Mark 13:13).

Apparently the use of His hands was commonly regarded as a regular part of His procedure, for Jairus said to Him, "My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands on her that she may be healed; and she shall live" (Mark 5:23).

After commanding His disciples to "go into all the world and preach the gospel to every creature," Jesus declared, "these signs shall follow them that believe; they shall lay hands on the sick and they shall recover" (Mark 16:18).

That these were not mere idle words from the mouth of Jesus is shown by the fact that it was through the laying on of the hands of Ananias that Paul received his sight after he had been smitten with blindness while on his way to Damascus (Acts 9:17). And Paul also healed in the same manner: "And it came to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed and lay his hands on him and healed him" (Acts 28:8).

We have quoted only a few of the many passages in the Bible (Cruden's Concordance gives more than 500 such) in which the hand is used as an instrument in conveying some thought of blessing or in healing.

But they are sufficient to show that both the prophets and Jesus understood the power of the hand and made an extensive and varied use of it.

Jesus even made healing by the laying on of hands one of the tests of the genuineness of the belief in Him of those who profess to follow His teachings (Mark 16:18). It is not strange, therefore, that the hand has played an important part in Christian literature and in the symbolism and ceremonies of the church, but under the influence of the words and example of the prophets and of Jesus, is it not strange that Christian people have not further developed this instinctive idea that the hand is the means for blessing and help?

From the time of Edward the Confessor to the reign of Queen Anne, the English and French rulers "Touched" and cured thousands of suffers from scrofula.

Although the hand as a means for expressing conscious thought is most important, it is far more important as a means for impressing and awakening response from the unconscious mind.

It is the unconscious mind that must be aroused in all healing, for it is upon its actions that all healing depends. The unconscious mind, or the healing mind—God's healing power in man—is the only healer of the ills of man. It is that force which has been called "Nature" by physicians since the time of Hippocrates, who taught that "Nature is the first of Physicians," and who used the "Vis medicatrix naturae" (the healing power of nature) as the foundation of his philosophy of medicine.

Whether Hippocrates conceived of Nature as an intelligent power or force within the individual, or whether he considered it a blind force, acting under certain laws, we do not know, but we do know that some of the ancients considered Nature as the hand or word of God, or even as God himself, in all things that exist.

Spinoza, "The God intoxicated man," regarded Nature as Infinite Intelligence, permeating all things immanent in all things, the only power which could react to external stimuli.

Modern thinkers teach that Nature is subjective mind because it operates under intelligent laws, and that all actions of the objects of Nature are intelligent actions.

Mind is that power in nature which can react through the things of environment; which makes natural relations orderly. Mind is the source of the universal harmony which keeps the stars in their courses, and makes the earth bloom with summer and sleep with winter; which makes a man a man and keeps him so through strife and turmoil, and heals his ills and binds up his broken heart when life has borne too hardly upon him.

The mind acting is the mind thinking. The product of thinking is thought. The mind's action is the mind's thought.

In other words, an action of the mind is a thought and the process of mind acting is thinking.

All thoughts whether unconscious or conscious, are expressed, but many of them are expressed only in the organism of the thinker.

The mind needs no words to command the hand.

The intricate ramifications of the nervous system are the means which the mind uses for expressing such thoughts in the different parts of the body. But there are no nerves to connect different beings with each other.

So it becomes necessary to use some special means by which thoughts may be conveyed from one person to another. Such a means we call language and the organic process of using language for the conveyance of thought from one thinker to another is called speech.

There are a great many forms of speech. The spoken word is not the only one, it is not even the one most used.

It is merely that to which the term is most commonly applied because it is that form of expression that does nothing but speak

and is the form of speech most closely associated with words, which are the form used in recording language.

There are many other forms of expression which are even more expressive than vocal speech.

Gestural speech is a very important form of mental expression. The gestures, the expression of the face, or of the eye, the manner, the tone of the voice, all of those unpremeditated, more or less unconscious, expressions which accompany the spoken word are more potent in determining the impression created than the spoken words themselves.

Gestures may be very effective alone but the spoken word without gestures rarely has much force except in the written form. And even here, no amount of skill in the use of words can quite make up for the loss sustained when the gestures of the speaker are lacking.

Any means used for the expression of thought may be called language, and speech is any process that employs such a means.

The use of the hand is therefore a form of speech, and in fact it is the most effective form of speech that we can use.

The hand is the chief source of powerful gesture.

The hand alone may be so expressive that no other form of expression is necessary.

Irrespective of the use of the hands in the sign language of the deaf and dumb, the hands are, of all organs of speech the most important.

The hand speaks to the conscious mind by means of the appeals which it makes through the senses.

The soothing touch, the comforting pressure, the warmth it brings to the painful part, the manipulations of massage, the firm clasp, and all such actions, constitute the language by which the hand conveys the thought of one person to the conscious mind of another.

The language of the hand which conveys thought to the unconscious mind is, however, of quite another variety.

It is a language of motion, but of quite another type of motion than those which we have noted above.

The language of the hand which conveys the healing thought of the therapist to the diseased tissues of the patient is the

hand's vibration, and that universally recognized but little understood vital emanation from the hand, which we call man-effluvium or vital magnetism.

Motion is one of the primary facts of material Nature. The super-scientist of today would tell us that rates of motion and space relations, which depend largely upon motion, are at the foundation of matter itself.

A great many of the phenomena of Nature depend directly upon certain rates of motion.

Certain rates of motion of ether give us light; other rates the X-Ray, the wireless telegraph, radiant heat, actinic light, and probably telepathy.

Certain rates of motion of matter give sound; other rates of a different kind of motion give temperature, expansion, and determine the forms of matter, whether solid, liquid or gas.

The movements of masses are the most important factors, in determining the conditions of the surface and form of the earth. The falling rain, the power of the rushing stream, the erosive force of rocks and sands carried along by running water, have made our soils, worn away shore lines, have cut out valleys, smoothed down hills, and have leveled mountains.

The motion of the air has been little less important in shaping the surface of the earth. It makes the waves of the ocean, it shifts the sands, distributes the clouds and brings the rains, or keeps them away.

And, finally, the infinite variety of the complex motions of which protoplasm is capable affords the basis of the phenomena of life.

The chief difference between a living and a dead thing is that the live thing can move in a great many ways while the dead thing cannot. The live thing can make these motions of its own power, while the dead thing has to be moved by external forces under the direction of external intelligence.

Not only is inherent power of motion the sign of life, but its range is the measure of it. That thing has the highest form of life which has the widest range of motion and the greatest capacity for adapting that motion to the end of perpetuating the self-moving power. Without motion the world and even man, as we know him would cease to exist.

Motion, I repeat, is the principal fact in the universe. Therefore, it behooves us to study motion in itself apart from its special forms. There are three characteristics of all motions.

Every motion is a movement of (1) something, (2) in some direction and (3) at some rate. Of these three characters we are most interested, for the time, in the third.

It is the rate of motion of matter that determines the audibility and then the pitch of the sound; it is the rate of the motion of ether which determines whether we shall see light and what color; or feel heat, or be sunburned, or be affected by the X-Ray.

It is the rate of the motion of water which determines its carrying power, the rate of motion of the bullet which determines the force of its blow.

And, it is the rate of the protoplasmic motion of the living being which determines its capability of carrying on the functions of life.

When protoplasmic movements are at the proper rate the being enjoys smooth interchange of motion between its different parts and between itself and its environment and we call that state of existence health; but when these rates of motion are disturbed we call the resulting condition disease.

It must be our concern to find means to restore to the sick man the power of keeping the proper rate of protoplasmic motion in his body for smooth operation. Whatever will do this will restore his health.

But we must not fall into the error of thinking that this motion must be restored to the body directly as we would raise or lower the number of vibrations of a string in order to get the pitch desired. Remember that the living thing has power to determine its own protoplasmic motions. That power, is, indeed, the seat of its life. It is the possession of that power that makes it alive. That power also gives it self-motion.

Any object that does not possess this self-moving power is dead and moves only as external force is applied to it.

We do not know what rates of motion, what varieties nor what combinations of motion are required for any living thing to make its condition that of smooth operation which we indicate by the term "health."

As conscious beings, we do not know the rate of the "health motions" of either ourselves or any other being. But we do know unconsciously what "health motions" are required for our own organisms, and each other living thing unconsciously knows for itself what motion is required to make it manifest health. Furthermore, it knows how to make its organism move at that rate and in that combination of varieties.

Therefore, our task is to find the means for inducing "that part of us which knows" to produce in the organism those motions which are required for its perfectly smooth normal operation.

Of all our agencies for doing this, the human hand is the most important. The hand of the therapist has in its own tissues in health, and at all times when expressing the therapist's strong intention to bring healing, those rates of movement which are normal to the body.

These motions are of unknown forms and rates, but we may be certain that they are very fine and complex. They no doubt belong to those forms of motion generally known as vibrations, and hereafter we shall speak of them as the vibrations of the hand.

By "vibrations," however, we mean no discernible quiver or other trembling movement of the hand, but those invisible "health vibrations" in its tissues which are communicated to the tissues of the patient and so cause his unconscious mind to bring all the tissues of his body to similar vibrations.

We have good illustrations of these relations in the study of sound. Every high school boy knows that when you vibrate one tuning fork of a certain pitch near to another of exactly the same pitch, the second fork will be set into vibration by the first. This is called sympathetic vibration and the second fork is said to vibrate in sympathy with the first.

Sympathetic vibration occurs throughout Nature. You may have noticed when you were singing from music, that when you sing certain notes the book or sheet of music in your hand will vibrate.

The back of your chair often vibrates to certain tones when you sit listening to lectures. It is said that a fiddler once frightened the guardians of the suspension bridge at Niagara Falls

into letting him pass free by sawing on one note on his violin until he made the bridge quiver ominously.

Every material object, if set into vibration, will emit some certain note and it will sympathetically respond to the same note when produced outside of itself.

When we talk of the "health vibrations" of the therapist's hand we are not talking about sound vibrations. These "health vibrations" are probably much finer and far more complex than any sound vibrations. But we find in sympathetic sound vibrations a good illustration of what occurs when the therapist's hand is placed upon the painful and diseased tissues and restores them to health and ease.

The normal vibrations of the hand are communicated to the patient's tissues where the hand touches them.

These tissues are thereby caused to vibrate at that rate and in that manner which means health, just as the tuning fork responds sympathetically to another of its own pitch.

By recourse to other phenomena of sound we propose to illustrate our second proposition, that when the unconscious mind of the patient finds that part under the hand vibrating at the normal life rate, the health rate, it will be induced to bring the rest of the organism into the same rate of vibration.

This we can illustrate by reference to the actions of the vocal and articulatory apparatus in singing and talking.

The pitch of the voice in speaking and singing is determined by the vocal cords while articulation and tone quality depend mainly upon the resonance chambers of the head and face especially those in the mouth and nose controlled by the tongue. The voice box, the larynx, is made up of cartilages, membranes, and muscles supplied with nerves which control them. In addition to the larynx and its special vocal structures, the whole respiratory apparatus is brought into such close relation to the special speech organs that the vibrating cords are supplied with any desired volume of air for setting them into motion and for carrying their vibrations outwards through the mouth and nose where the organs of articulation determine the tone quality.

If you have never done so, feel the small of your back, or your abdominal wall, or the chest wall, or the muscles of the neck when you sing or speak in a strong voice. You no doubt

will be surprised to discover that muscles in all of these regions are brought into strong action in the process.

And, not only are these muscles brought into action in the production of the voice, but that action is controlled and co-ordinated action. All of these widely separated parts are carefully regulated with reference to each other and to the desired result.

The center of all this activity is the vocal cords. These are the organs which fundamentally produce the tone. Scientific study of sound has shown that for each tone produced there is required a certain rate of vibration which will produce that pitch and no other.

Men talked and sang for a long time before this was known to science and even now that it is known, very few speakers or singers concern themselves about it when they learn to use the voice.

No amount of conscious knowledge of pitches and combinations of pitches will enable the singer consciously to control the vocal cords so as to produce any certain tones. This is all done unconsciously.

All that happens in the conscious mind is that the singer forms a clear idea of the tone desired and then trusts the unconsciously-controlled mechanism of the voice to produce it.

It may be necessary consciously to train some of the respiratory apparatus in order to bring under better control the volume, and to supply always the required amount of air; and it may be necessary to correct certain bad conscious habits, but when it comes to the matter of making the vocal cords take that tension that will produce just the exact number of vibrations per second required for the desired tone, the conscious mind is powerless. The unconscious mind attends to that.

Take, for instance, the note, middle A. This tone is produced by 435 vibrations per second. No other rate of vibration will produce it. And only a certain tension of any certain set of vocal cords can make that number of vibrations per second.

From time to time as the length and thickness of the vocal cords change with growth or the condition of health, the necessary tension changes.

The conscious mind knows nothing of these conditions, but the unconscious mind keeps perfectly informed of them and makes the necessary adaptations.

When a speaker desires to speak or sing at the pitch of A and with a certain force, the unconscious mind which is in control of the vocal apparatus, brings the vocal cords under a certain tension, puts the air in the lungs under a certain pressure and shapes the tongue in certain forms, with the result that the desired tone is produced.

If it is desired to sing a higher or lower tone the vocal cords are made to vibrate accordingly.

One has only to desire to make any note within the range of the vocal powers and the unconscious mind through the apparatus at its disposal will set the vocal cords to vibrating at the necessary rate, whether the conscious mind knows anything at all about the process or not.

Now that same unconscious mind, that knows how and is able to control all of the intricate mechanisms which produce the voice, knows how, and is able, to control the vibrations of the hand and of the rest of the body.

The therapist who is trained to do this can desire that his hand shall vibrate at the health rate and the unconscious mind will make it do so.

When this vibration is communicated to the tissues of the patient his unconscious mind will be given a suggestion which, carried into effect, will cause the patient's unconscious mind to bring all of the tissues of his body into vibration at the health rate.

It is no more difficult to make the tissues vibrate at the rate necessary for health than it is to make the vocal cords vibrate at the rate to produce some certain tone.

This is one of the things that the unconscious mind naturally knows how to do. This is one of the things that it has been doing throughout the life of the patient, something that it has inherited the knowledge of how to do.

If we can but remove the influences that have interfered with its doing this, and if we can give a strong impulse, suggestion, to do it, there is no reason why it should not bring the tis-

sues into a perfect harmony of vibration at the rate that means perfect health.

That the hand can be used to speak the suggestion that will bring about this result has been proven in innumerable cases where this was the principal or the only treatment used.

One of the difficult problems offered to medical science is to administer a remedy that will restore a normal condition of the capillary circulation without destroying the life of the patient. This can be done within a very few minutes by the suggestionist who knows how to convey his suggestion through the vibration of his hand.

CHAPTER II

STATEMENT OF SPECIFIC CASES

A Mr. S—, from Indianapolis, came under our care about two years ago. His physical condition presented a case of pernicious anemia with a temperature of two degrees below normal, skin showing no surface circulation, cold and contracted, and breathing difficult, accompanied by extreme weakness.

The suggestion necessary in this case should call upon his subjective mind to restore a normal capillary circulation. This suggestion was delegated to the hand. Its active principle was the intention to arouse the subjective mind into harmonious action with the purpose stated.

The hand was applied to the patient's body, allowed to remain for a period not to exceed twenty minutes at the end of which time perfect capillary circulation resulted and a normal temperature was in evidence.

This was repeated in twenty-four hours. On appearing for the second application, the patient had retained more than one-half of the temperature induced by the first treatment.

At the end of a series of about twelve applications, a normal circulation, normal appetite and increasing strength was so much in evidence that the patient was dismissed, returned to his duties, and continued to improve until perfect health was the result.

There has been no relapse, but a condition of steady improvement has obtained, showing that the subjective mind, reinstated in control of the physical functions, has maintained its ascendency, although this patient is not conscious of the operation of his own mind which assisted the suggestion of the healer in restoring him to health.

The above is one of many hundreds of cases, varying only in degree, which have responded in the same manner to suggestion, where its transmission has been conveyed to the patient's body without any explanation given to the patient objectively as to the process of his recovery.

Three years ago a Mr. M—, from Iowa, aged sixty-four, applied for treatment. His affliction was cataract of the eyes. One eye was entirely gone and the other was rapidly failing.

Physicians in great numbers had told him nothing short of an operation would in any way afford him even relief and that neither eye would be ready for operation for several months. The patient was a student of mental healing. He believed that if I would place my hands upon him a number of times it would cause absorption of the cataract.

Responding to this conviction of the patient the suggestion was delegated to the hand which was applied daily for three weeks, with the result that at the end of that time the better eye had lost all trace of the cataract, while objects were becoming visible to the other eye. The eye restored to perfect sight has remained so; the other has not improved but has not retrograded and the three weeks of treatment is all that has been used in this case.

One man came to me who had weeping, burning eczema. At least one-fourth of his body was covered with it. The cracks on some parts of his body were so deep that you could lay a twine string in them, close the opening and hide the string. This man said "I am thoroughly miserable. I have devoted my life to an idea, which I believe to be of great value to our people, and yet I am in such constant misery I cannot give my attention to the work as I would like. Besides, I have just declined, on account of this miserable feeling, an appointment in the President's Cabinet. If it were not for this disease I would be there now. What can you do for me?

"I will do my best for you, if you will do what I tell you," I replied.

"I do not know a thing about it; I shall do what you say," he promised.

Then I explained to him the secret of the laying on of hands. I told him that if he could be still for as much as fifteen minutes each day and let me put my hands on him, I would do my best and we would see what would come.

He promised to do it. He offered no ideas of his own. He just undertook, fifteen minutes each day, to lie down and let me put my hands on him. The third day he reported that he had slept all night, something he had not done before in a quarter of a century. He said, "What does it mean?" and I replied, "It means that you are making a response to treatment." At the

end of another week patches of eczema as large as my hand had disappeared from his body. At the end of three weeks he had written to some friends in Chicago and Washington that he was just about well. And at once the telegrams began to pour in upon him, asking him to accept the post at Washington.

He came to me one morning and said, "I think I am about well; I seem to be getting well; what shall I do?"

"Wait until tomorrow morning and I will tell you what to do," I replied.

The next morning he had more telegrams and, when he asked me what he should do, I advised him to accept the appointment. He did so, and since has served the government in that important position.

No suggestions were offered to him, except what were conveyed by my hand. No counter-suggestions were offered by him. He never even speculated on how such a result could come from such treatment. He seemed to get the idea I had given him that if he could, with his voice, catch a tone and produce it, he could catch in his affected tissues the "health vibration" in my hand and express it in bodily healing.

Anyone in that attitude of mind, with enough energy to apply for treatment, and who can assume that attitude toward the treatment, may be sure that through the healing hand there can be conveyed to him the healing word that can awaken his healing mind and make it master of the body.

Let me recount another instance in which the healing hand was used as the chief or only means for influencing the patient. A man came for treatment for constipation of long standing. I believe that he told me that he had suffered from constipation in a very aggravated form for sixteen years.

Acting on the theory that his trouble was due to insufficient secretion into, and insufficient movement of, the colon, I placed my hands on his body with the intention that these defects should be remedied; that he should secrete more fluid into the bowel and wash out the accumulated masses which had adhered to its walls in places, that more vigorous movements should carry out the contents and discharge them, and that this improved condition should continue. I continued the treatment with that unchanged intention for about twenty minutes.

After that one treatment the patient was relieved and has had no recurrence of his old trouble in the twenty years that have elapsed since that time.

It would be easy to recall four or five hundred cases that have come under our immediate notice, some showing an instantaneous result, others requiring from a week to four weeks of daily repetition of the same suggestion before a complete cure was made.

In another case a man suffered so severely from frequent attacks of sciatica, which sometimes lasted a week or more, that he was unfitted for the work he was doing, that of Chief of the Fire Department of our city. In his case the hands were placed on his body with the intention that they would convey to his inner mind the suggestion to relax perfectly and that his nerves would be restored to perfect health. In this case the response was immediate and the trouble has not recurred during a period of twenty years.

In a case of chronic diarrhoea continuing from the time of the Civil War until the spring of 1897, the hand was applied as the suggestion for a period of not to exceed five minutes during which the unconscious healing mind of this old ex-confederate soldier restored normal action with permanent results.

A certain lady had for a number of years suffered all the nervous disorders incident to the menopause. The symptoms from which she suffered most were loss of sleep, and the irritation of a nervous cough. Local physicians had exhausted all known remedies, without avail. She applied for treatment which consisted in applying the hands to the back and front of the chest and to the base of the brain with the intention of stimulating the principal vasomotor centers and producing general nervous relaxation. After treatment on three successive days she was cured. That was twenty-one years ago, and she is still in perfect health.

We have dealt with the hand as a source of suggestion to the conscious mind, through gesture; as a source of suggestion to the unconscious mind through the "health vibrations" which it transmits to the tissues with which it is in contact.

It yet remains for us to study the hand as the source of an emanation which passes from the therapist to the patient. This

emanation has been known from the earliest times and yet even today we understand very little of its nature or properties. Each new observer in each age has called it by a different name according to his idea of its nature or properties. Among the many names by which it has been designated are "magnab magnum" by Van Helmont, "odic force" by Reichenbach, "animal magnetism" by Mesmer, "vital magnetism" and "human electricity" by others. It was used in earlier times by names unknown to us, the transmission of this emanation probably being the object of the first manipulations which later were developed into the technic of massage.

A classic example of the transmission of this emanation is found in the fourth chapter of II Kings, which recounts the story of Elisha's restoring life to the son of the Shunammite.

Frequent references are to be found in ancient literature to the practice of employing vigorous healthy persons for giving strength to very weak or very old persons.

The hand is used for the purpose of communicating this emanation in all countries through some form of healing rite. There can be no doubt that this is one of the sources of the healing power of the hand.

All of the names which have been given to this emanation from the body are objectionable because they rest upon some theory of its nature.

We do not know enough about the nature of this emanation to name it from that point of view. We know much more about what it is not than about what it is. We know that it is not electricity, nor magnetism, in any exact meaning of these terms.

We do know, however, that it flows from the hands into the bodies of others where it causes many to experience a gentle tingling sensation; that it is visible to most people under certain circumstances; that it will make water glow faintly in the dark; that it will change the taste of water; that in water and other carriers it will convey the intention of the therapist to the patient without the patient's knowledge of what that intention was; and that at least a considerable part of the credit for manual healing seems properly to belong to the beneficent power of this emanation.

In the absence of more definite information as to the nature of this emanation it has seemed undesirable to name it according to some idea of what it is; hence my son, Dr. Ernest Weltmer, has made yet another name for it. He has called it maneffluvium, a term literally meaning, a flow from the hand. This name describes its source only, and says nothing about its nature.

While the term is a good one, I still find it somewhat cumbersome and we have grown accustomed to using one of the older terms, vital magnetism, that I frequently use the older term even now though it is not really as good as the new one. In general I use the two terms interchangeably. I shall do so in this book.

Experiments by means of which maneffluvium or vital magnetism is made visible as it flows from the hand, show that some persons produce more of it than others and that the amount of the emanation varies with the same person at different times.

Those who are most successful and who have had most practice in the use of the hands in the treatment of the sick show the greatest flow, and when a person makes an effort to produce a greater flow, and when he thinks of the hand as he uses it in healing, the flow is increased in proportion to the intensity of the mental state.

While we would not like to make a rule even from the many observations which we have made in this manner, we yet feel that it is entirely probable that great therapists of all times have had a great flow of this vital magnetism from their hands.

It is very probable that this is the source of the idea that the hand conveys a healing power from the therapist to the patient. It is probable that this is what the woman received when she touched the hem of Jesus' robe and he knew that "virtue had gone out of him (Mark 5:30).

Many a person who was expecting nothing of the kind has felt that he was giving some force to another when he has placed his hand upon some one who was suffering or hurt. And many a sufferer has felt that he was receiving some power from the therapist, even though neither had any idea that such a force was being communicated from one to the other.

These many separate, but convergent lines of evidence point strongly to the reality and importance of maneffluvium or vital

magnetism as a source of healing in the therapeutic use of the hand.

Whenever I place my hands upon the body of a patient it is always with the intention, not only that my hands shall take up the normal "health vibration" and transmit it to the tissues of the patient, but also that they shall transmit to his body a strong current of maneffluvium which is to work out in his body my intention for his perfect healing.

On the whole, we may consider that vital magnetism or maneffluvium is an important source of the healing power of the hand independent of the suggestions of the therapist and the expectations of the patient.

Its production is under the control of the therapist and the effect that it will have upon the patient depends upon the therapist's intention. It is without doubt one of the important agencies used in manual healing, one of the sources of the therapeutic power of the healing hand.

CHAPTER III

LIFE AND LIFE'S MOTION

When life as it manifests itself in the human being, is perfectly manifested, and the human being is filled with it, that body is normal, and when a body is in a normal condition it is in a state of health, and we determine this normal condition by the temperature of the body.

Temperature, on the physical side, our education tells us is a measure of heat, and heat is a mode of motion.

Our physics teach us that all temperature, whether in a piece of wood or a piece of flesh, is the rate of movement of the atoms composing that thing.

Then health is perfectly expressed in a movement of the body which is normal, in a temperature which is normal, normal in pulsation. normal in sensation, and normal sensation is no sensation at all unless one of the senses wishes to use the power which it possesses.

Therefore magnetism is this life force which after attracting to itself all that is needed to make it perfect finds expression at that particular rate which produces that temperature.

This life force which comes into our bodies which we have attracted by that power of attraction which each soul possesses, which we call magnetism, exists about us, just as the electrical energy exists in diffusion in the atmosphere and is gathered by a machine which vibrates at that rate of movement by our attitude of agreeing with our environment, agreeing with the higher elements, we must choose to be the recipient of this life in its perfection, if we wish to use it and transfer it from one to another.

Then what do we need to do to make our hand convey a normal vibration? We only have to choose that it should express that life force just as that life force exists in its normal condition.

Then what would be the result? That rate of motion which is normal becomes the rate of motion expressed in our hand and that is the rate of motion for which every human soul is calling.

Unconsciously we would know how to answer that call but our consciousness can only answer by being willing that it shall fill, use and control us as it naturally does.

A great many experiments have been made for the purpose of testing the power of vital magnetism to produce effect independently of suggestion and with the result that we are convinced that it has this power.

Even where the suggestion element is reduced to the minimum the effects of its application are constant when it is employed on "sensitive subjects."

MAGNETISM IS THE EFFECT OR RESULT OF THE INTENTION, EITHER CONSCIOUS OR UNCONSCIOUS ON THE PART OF THE PERSON WHO EXERCISES IT.

Let us think for a moment about what we have considered magnetism to be and then get hold of the new conception or the important conception of it. Then you can choose the one you please.

First, magnetism was considered the quality of each person's nature escaping from them. There was no question about the fact that a person in lively mood has one kind of influence and in a sad mood another kind of influence.

That there is something that goes from the hand or something that goes from the soles of our shoes, which leaves enough in our footprints to enable the bloodhound to track us and to discriminate between the tracks we make and between the tracks another person makes, we do not deny.

However, if this particular emanation has any healing influence we do not know it and have never been able to demonstrate it.

In the study of magnetism we only need to change the suggestion. You say, "What does suggestion have to do with it?" Suggestion offers the thought for adoption to the person addressed. If they adopt that thought, this adopted thought produces a corresponding movement in the thought of the person adopting it. The movement does not change.

Magnetism is the vibration in the human body which is produced by the thought entertained by the person occupying that body. If that person's thought is directed to some one about him then the influence is in accordance with the intention or

movement of that thought and his magnetism is of universal, or specific, or general character, according to his thought.

What I know to be true constitutes a positive influence, and I know I can use what I call magnetism just as I choose.

I know every thought has a definite movement.

I know I can make my hand a message to convey a normal vibration.

I know I can convey this normal vibration to any one, no matter who it is.

I know I can change within fifteen minutes the temperature of any body and when I produce this effect in the body I have employed what I call magnetism. I am able to do this because I know how to delegate the proper intention to my hand and trust it to convey it.

Any one can learn to produce the same effect when he learns how to keep from disturbing the intention delegated to the hand.

You can help any person. who will allow you to put your hands on him whether he wants you to help or not. He may resist you consciously, but he will not continue to resist because no man can get his consent not to be well, and it only takes longer under such circumstances.

Now I will give you the whole secret of magnetic healing including everything in it from a scientific view point.

When I exercise a certain intention and delegate it to my hand, or have stated my intention in words that can be understood I have used magnetic healing.

The least little thing you ask any one to do has great power in magnetic healing, because the mere assumption on the part of the patient that he can get well lets in all the power, all the movements and harmonies of heaven into his life. He admits the omnipotent power of God himself when he admits the thought that he can get well and does not change that admission.

When a man assumes that he can get well; that he can recover, he is in harmony with all the power in the world that makes for perfection, and that adds to human development.

Jesus knew what he was doing when he told us to lay our hands on the sick and they would recover.

Before the child knows it has a hand to use, it uses it gracefully, perfectly and confidently. In fact everything that has

been done in life has been trusted to the hand. Any requirement of the one that wishes to do the greatest amount of good in the world is easier to do than not because it is natural.

When we have conformed to the laws of life and growth, we have conformed to nature.

Whenever we allow ourselves to be the medium through which thoughts of encouragement, thoughts of growth and of happiness, go out to the world we are not acting alone. We are joined with the greatest company of constructive thinkers, and have all of God's power to help us, which is easy to do because it is natural.

We find that the quality, effect and power of magnetism as a human influence is determined by the thought that projects that influence. The person who has only his own happiness, and the happiness of the world at large at heart, is constantly radiating an influence that is helpful, an influence that is adaptable to every person and congenial to every person who comes in contact with it.

There is still another means by which the hand affects the patient for therapeutic effect. This is in eliciting reflex responses from the nervous system.

These responses are also very important, but they depend so much for their explanation upon anatomical and physiological grounds that they cannot be properly dealt with in an article of this general nature.

Let it suffice for this phase of manual treatment, that whenever the hands are applied to the body, nerve stimuli are carried to the central nervous system which are distributed through the outgoing nerves in such fashion as to bring about changes in the functions of the internal organs independently of what the patient thinks or expects.

These effects depend upon the position of the therapist's hands and reflex nerve paths between the skin and the deeper organs. Although not always as powerful as the stimulations which result from other forms of manual suggestion and applications, manual reflex suggestions, as these are called, are very dependable and may be used with great effect by those who understand the manual-reflex nerve paths and how to use them.

Now we have seen that the use of the hands in therapy brings into play several strong forces which may be used for promoting health.

It is not strange that the hands are so successfully used in healing; rather, it is strange that they are not more generally used for this purpose.

The hands are used, however, for giving therapeutic suggestions and for conveying the mind's healing power much more commonly than is supposed.

All persons who use the hands in giving treatments of any sort whatsoever employ, whether they are aware of it or not, all the healing agencies that we have been studying.

All others who minister to the sick, even though they do not touch the patient, use the hand in giving gestural suggestions which often are more important than the drugs or other agencies which they use.

In many forms of treatment, the credit for the cures belongs far more to the beneficent power of the healing hand than to the remedies to which the credit is given.

In all these cases the importance of the hand would be increased by their intelligent use and it is to be hoped that the time will come when all those who minister to the sick will be well versed in the theory and technic of the therapeutic use of the healing hand.

The absolute pitch of health is just life in normal action. We do not know what that rate of action is, any more than a singer may know what number of vibrations are necessary to produce the tone A, but you can intend that the normal life movement in your hand and no other movement shall be expressed through that hand, when you use it for healing.

Any one can soothe and heal by "laying their hands upon the sick," and a trained Suggestotherapist develops wonderful skill by continued intelligent practice.

There is in each person, no matter how physically deranged or mentally disturbed, the desire for health and comfort. Such a conscious desire suggests healing to the subjective or natural healing forces in the tissues, so that more than 60 per cent of all people who "fall ill" get well without further help. The 40 per

cent who do not get well without help have the same healing help from within, but do not utilize it.

The healing hand stimulates the lagging nerves, stimulates the affected tissue cells, causes hyperemia by means of the man-effluvium transmitted to the afflicted tissues, and also joins with the natural healing forces within the patient's body, and the normal "health vibrations" crowd out the disease conditions just as in the 60 per cent of cases that were healed without calling help.

The therapist has to know that he trusts himself to arouse normal movement in the affected tissues.

He conveys that vibration through his hand to the patient's body, and so, to the subjective mind of the patient that is running its mechanism. Then he lets it alone.

He can take a body so disturbed that it has the wrong temperature, a heart pumping rapidly trying to take care of the circulation that is backing up on it, pains may be surging through the body, but if the patient allows him to put his hands on him and offers no conscious objection, he can positively change the entire circulation of the blood in any person's body within fifteen minutes. The patient helps. The subjective mind of the patient, which enables the patient to sing natural A by simply wanting to and trying, takes up the vibration which the Suggestotherapist has in his hands, and applies it to his entire physical organism.

Is that always the case? It is always the case, provided the one whose hand is doing the work does not change his thought with regard to what he wants that hand to do.

The best way to do that is to think "I will put my hand there and let it convey one healing thought for fifteen minutes." It will take a special effort of yourself to change the intention you have delegated to your hand. That is the whole secret of the laying on of hands and that is all the secret there is about it.

If you can will that your hand shall convey your intention through the body of your patient to his subjective mind and you put that hand on any body, who will just let you hold it there and then you do not change your thought with regard to what you want that hand to do, you can change the vibration of any

body that is alive in fifteen minutes. I have had many patients who have made this response in four minutes.

There are many ways by which we know whether we get results or not. Many people have found that they could help others by just putting their hands on them. It is because they have never learned to distrust the hand. They may speak words in which they do not have full confidence, they may express thoughts in which they do not believe; but when they use the hand, healing attends it because they depend upon the healing hand for what they give it to do.

The life motion is a normal motion. THE MOVEMENT OF LIFE, UNDISTURBED IN ANY PHYSICAL ORGANISM, IS HEALTH.

There is just one kind of health, and, reasoning from analogy, there is just one kind of disease. We have entangled ourselves in an interminable mess of names and superfluities, naming this condition one disease, and that another, until we are lost in a maze of technicalities. We have lost sight of the fact that there is but one right way and all others are wrong. Yet the human mind in its search for truth is constantly striving, constantly seeking that one way.

All that any one of you needs to do, if you have not had the experience of causing healing by laying your hands on the sick, is just to try it. When I first began my teaching of healing, I was sure that anyone who laid his hands on the sick, with the intention to help, could succeed in giving benefit nine times where he would fail once, because his intention would be that of giving help. When he does these two simple things, how much power does he bring to his assistance, do you think? Think what you can command when you determine your hand shall carry the thought of health. In addition to the "health vibration" and healing powers from within, you draw upon the whole universe, and all the power it has to keep things in harmony is joined in with the movement you have delegated to your hand to be conveyed to the bodily tissues and subjective mind of your patient.

The people who have come here and got the best results are those who have come saying "I know nothing about what to do; I concede that you know it all. You do it; I will leave it to you."

For twenty-five years I have been searching for words by which I could convey to you a message as powerful as that which I can silently give to you through the healing hand. I have been searching for the "Lost Word." When I shall have found that "Word" I can speak healing for all men.

My message will then be clear to all. I do not feel that I have found the "Lost Word," but I believe that the healing word which I can speak with my hands is a satisfactory substitute until that "Lost Word" shall be found.

CHAPTER IV

SUGGESTION—THE SPOKEN AND WRITTEN WORD

While it is not consistent with modern thinking to consider man, of necessity, a creature of circumstances, as being dependent upon his environment or bound by the laws of heredity, we cannot entirely ignore the influences which are constantly modifying his plans in his efforts to adjust himself to the difference of opinion of individuals and to the difference which one finds existing between appearances and actual conditions.

Man is either a master of his circumstances, thus overcoming his inherited tendencies and using only such influences as he chooses from his environment, or else he is subject to and is dependent upon the circumstances of environment and heredity.

There are two general classes of suggestion, direct suggestion and auto-suggestion. The suggestions offered to another or received from another are called direct suggestions. Auto-suggestions are those determinations or self-chosen influences which begin and end in the person's own self.

If we wish to know on general principles what are the influences that shape our lives we will have to analyze and classify our beliefs. If we wish to know what influences we have exerted upon others, we will have to find out what we have caused others to believe, for each statement and each act of ours that causes another to adopt some new belief is a suggestion which we have given and which he has received.

We are very likely to feel ourselves immune from the influences of suggestion simply because we do not act directly upon the advice of another, overlooking the fact that every time we entertain a belief we respond to a suggestion.

Taking this general view of the subject, we find that suggestion enters into and forms the active principle of everything that influences our lives or that enables us to influence the lives of others.

Suggestions do not impart knowledge to the human mind, or at least no more than relative knowledge. We do not receive knowledge directly through suggestion. We receive through this source only those beliefs, upon which we base activities which lead to knowledge.

It is an interesting and not altogether unprofitable mental exercise to undertake to separate, in our own minds, the things which we believe from the things which we know; but before any one can make himself capable of offering suggestions which would be of general benefit and usefulness to mankind, he must be able to do this.

What we believe, right or wrong, shapes our lives. Whatever or whoever induces these beliefs, injects into our lives the basis upon which we act, and our actions terminate in either destructive or constructive results.

That suggestion is a power for evil, that it can be just as poisonous as the doctor's most deadly drug, or as dangerous as the soldier's keenest sword, or the savage warrior's most poisoned dart, that it can wipe out a nation at a stroke, or give birth to a republic, or to a great movement that will result in the world's advancement, is not difficult to realize. These facts are accentuated when we fully understand that suggestion, in its various phases, consists in whatever influence induces belief upon which human activity is based.

The growth and unfoldment of millions of souls have been arrested and their development retarded by being told that man is, at best, a weak and limited creature.

Generally, this suggestion has come from religious thought and has been uttered by those who believed that what they said was true. They believed this because another whose veracity they did not question, had told them that it was true, and so adverse and deadly suggestions were handed down through tradition, poisoning and dealing out death to the human race.

Others taught that life is indestructible, immortal, eternal and constantly unfolding. This teaching being in keeping with the nature of the human mind, was appropriated, its influence felt, and constantly growing, even though the masses were unconscious of it, it has today become a world-wide influence and is exerting its power in the increased vitality of the human race, manifesting its intelligence in universal unfoldment along intellectual lines, in the mechanical world, in almost innumerable inventions, and in the moral uplift that is observable in every expression of human life; all because man, having caught the spirit of immortality, ceases to think of the end of things and

finds himself working in the direction of his highest impulses, which is toward perfection.

In dealing with the subject of suggestion in this general and almost unlimited way, we can get some grasp of the full significance of the power of the beliefs which we form. Keeping in mind that each belief formed by a human soul, exists there, as a suggestion of action to the mind, we begin to see the great scope and wonderful power of that force, carelessly called suggestion.

As each year advances, we see on every hand greater evidences of man's belief in the increasing possibilities of individual achievement. This, on close inspection, is found to be suggested to him by the almost perfect productions coming from the shops of the mechanic, the laboratories of electrician and chemist and from the factories of all industrial arts. We also see it manifested in a broader spirit of tolerance and a more universal recognition of the rights of men.

The great mass of humanity may not be aware of the fact that as man loses his fear of eternal punishment or total annihilation at the end of his present life, he begins to unfold and utilize the faculties of this higher self which he then has time to consider. He is no longer taxed with one of two objects in life, to escape punishment or earn a reward in another world. He can now give his attention to the present without thought of the future or regrets for the past.

With his broader conception of the immanent Deity, of the omnipresent God, whom he believes to be the Creator and perpetuator of all things, recognizing that if God is omnipresent there is no escape from Him, if He is a helper, that His help is always present, man no longer fears Him, but sees His presence wherever he recognizes a life principle.

From this view point we can see what a power belief is, and we are not surprised that the Nazarene, understanding this and comprehending man as capable of Unlimited Unfoldment, of Infinite Knowledge, said: "To him that believeth, all things are possible." He knew that if a man could believe himself capable of comprehending everything that existed, its manifestation was only a matter of course; and modern progress today amply justifies the statement.

It is no wonder that the founder of Christian Science built in so short a time a gigantic enterprise and created such world-wide influence. She utilized, with all of their meaning, the suggestions which control the influence of belief upon the human mind.

WHATEVER INDUCES BELIEF, IS SUGGESTION AND EVERY NEW BELIEF BECOMES, IN ITS TURN, A NEW SOURCE OF SUGGESTION.

This general thought is finding lodgment in the minds of the great mass of humanity and is being accepted as a belief. It is one of the great suggestions that the race has taken. Acting upon this, man is fearlessly using Infinite Wisdom which surrounds him; he is feeling the safety of Infinite Presence; he is recognizing the potency of Omnipotent Power, and under this belief, which acts as a suggestion, man is advancing without fear.

This thought is becoming universal in all civilized nations, but it is possessed as an almost unconscious belief by the great mass of creation. It has been given to the human mind to utilize the natural forces and materials which they find about them, largely through the efforts of the fearless few who have demonstrated in their work and in their lives the possibility of perfection along lines of invention and human endeavor. It has also been greatly accelerated by those engaged in scientific research, who have discovered the laws which govern the origin of things, the principles which lie at the beginning of all, we might say, of life itself. In fact, each man who has been successful has, through his very success, suggested greater possibilities to others.

Man, seeing another's work approach perfection, at first worships the man as a genius, then worships the genius without the man and then discovers that this achievement is possible, not because of any particular individual, but because of the capacity of man to comprehend perfect law and to apply its principles.

The term, suggestion, has been long considered as belonging only to the vocabulary of the hypnotist or the mental healer. The idea of its general application has been lost in the limited attention which the average thinker has given to the subject. But with our present knowledge of the mind, of the influences

which cause mental activity and with the general conclusion that all beliefs received into the mind are suggestions, the products of belief, of circumstances, of human attainments, of nature's products, we are compelled to broaden our idea of its scope. Whatever in man's environment arouses belief, whatever springs out of his own processes of reasoning when he compares one concept with another, one belief with another, and then reaches a conclusion, forms a determination which results in action; starts into activity the most powerful of all forms of suggestion, auto-suggestion. So we find that this idea which a few years ago seemed to be the prerogative of only a certain class, who were hardly worthy of respect, is the mysterious force which has furnished both the foods and poisons, both the successes and failures, in all walks of life has been man's inspiration, has been man's fate.

The term, suggestion, has been generally accepted to mean any influence from within or without that will cause the mind to act.

SUGGESTION IS THE ESSENTIAL ELEMENT IN ALL ADVICE, THE ACTIVE PRINCIPLE IN ALL INSTRUCTION.

BELIEF IN SOME FORM IS THE RESPONSE WHICH MAN GIVES TO SUGGESTION.

Therapeutic suggestion, with which we expect to deal, relates entirely to the repair of diseased tissues of the human body or to the restoration to harmonious action of its disturbed functions.

We act upon the postulate that the mind of man either consciously or unconsciously controls all the functions, as well as the movements of his body; that all diseased conditions of the body are the results of mental attitude, and, that the elimination of disease is also dependent upon the attitude of the mind toward the body in which the disease exists; that that part of the mind which perceives through the medium of the senses is understood to be the objective side of man's mind, while that part of man which responds to the impressions sent into it by the objective side of the mind is the subjective, or unconscious mind, and that this subjective part of one's self is the part of mind that controls the involuntary forces of the body. Assuming that the reader is familiar with this postulate, we shall pro-

ceed to deal with those suggestions which will rouse into activity the latent forces existing within the subjective mind.

We regard the subjective mind as having perfect faculties which, when allowed to perform their functions in the natural way, produce perfect results. That peculiar faculty upon which the suggestionist depends for response to his efforts to help his patient, we call the Law of Physical Control, or the Faculty of Physical Government. This faculty unperverted from its natural course, we repeat, performs its functions in such a manner as to keep all parts of the body in proper working order, and all functions in a state of normal activity. This particular faculty upon which the psychologist depends for response to his suggestions is what the physician formerly designated the patient's Constitution, which, he declared, was very frequently able, operating under the direction of another mysterious force which he called Nature, to resist the deadly action of the medicine he gave, and reinstate health in the diseased body of his patient.

In the system of healing, where suggestion is the recognized remedy, the Therapist offers his suggestion to the subjective mind of his patient and regards all reparative processes as the operation of mind. He regards the diminution of fever, the elimination of waste matter, the restoration of normal circulation, as the result of right thought activity. He looks upon diseased conditions, imperfect circulation and imperfect digestion as the result of wrong thought activity, and knows that when he has removed the cause of these objectionable conditions, as he will do when he turns the current of thought into its proper channels they will disappear and health will result.

A therapeutic suggestion is one that rouses into activity the latent forces of the subjective mind of the patient and causes it to relax, undue tensions to start into normal activity its proper functions and thereby eliminate disease.

It is understood that a suggestion is the expression of a thought, and is presented by the therapist to the patient with the purpose of making it the patient's thought. The patient being diseased and in pain, his mind diverted from the perfect operation of the law of physical control, cannot think rightly. He does not know what to think, nor does he believe that he can begin to arrange his thoughts in such a manner as to overcome the

inharmony which is disturbing his body. The therapist, knowing what to think, suggests to the patient the right thought for his acceptance.

If the proper suggestion is given by the therapist and is adopted by the patient to the extent of becoming his own thought, the result will be beneficial, but if the suggestion is not received unreservedly by the patient, then the therapist has the alternative of introducing it in another way. He can now instruct his patient to do something, which, in the doing, will require the patient to think the thought which will help him. If this fails to reach the mind of the patient, the therapist can then delegate his thought to his hand, exercising the intention that the thought he wishes the subjective mind of the patient to adopt shall be conveyed to the patient's body in the form of vibration. In this way the patient's subjective mind takes up the movement and applies it, through the exercise of the faculty of physical control, and through the mechanism of the vaso-motor, affects the circulation of the blood. This movement which through the circulation of the blood reaches every portion of the physical organism, is a movement of the mind. Whether the patient is conscious or unconscious of the fact matters very little so far as results in healing are concerned. However, if the patient is conscious of the fact that in overcoming the ailment in response to the therapeutic suggestion, he is exercising a faculty of his own mind, he will have acquired a knowledge of how to overcome the afflictions of his body in succeeding experiences.

The most effective means known to the writer of transmitting therapeutic suggestion to another person, is that which is conveyed through the vibration of the human hand, but this is true only where the mind of the therapist is thoroughly conversant with the operations of the mind in controlling the body.

In former times when one could heal by the laying on of hands, he was considered a divinely chosen person endowed with this gift by a special dispensation of Providence. Today we know that healing by the laying on of hands is the result of knowledge of how to think the proper thought, and how to delegate and trust that thought to the hand in its application. It does not mean any special power of mind, but it does depend upon a greater knowledge of the powers which dwell in the mind,

and a knowledge of how to use these powers. The art of healing is now reduced to a scientific knowledge of natural law and the technique of its systematic application.

It is not the accidental touch of the hand that heals, it is the transmission of definite purpose, proceeding through the vibrations of the hand as a medium, emanating from a mind, having knowledge of the intricate processes of the workings of the mind, and trained to receive and transmit thought vibrations. The application of the hand has in it the element of action. Its touch conveys more meaning than formulated words. It speaks the very language of the subjective mind. It transmits what has been considered for ages the mysterious force of human electricity, and associates between the two individuals harmonious action of that other mysterious influence known as human magnetism. It passes the sentinel which exists in the form of the conscious or objective mind, interprets its message to the subjective mind of the patient and commands recognition and response which produces the desired results. Whatever may be the healing influence, human electricity, human magnetism, etc., or whatever virtue there may be in the vibration per se, is not essential to know, but we do know that the trained mind of the therapist who understands what thought to think and knows how to delegate that thought to the hand, can, through this method of offering suggestions, accomplish the greatest results in the work of healing.

We know that all physical or organic tissue is composed morphologically of cells; that all morbid or diseased conditions are the result of abnormal mental or physical interference with the action of cells; that all cells have an individualized intelligence and are able to communicate to some extent, intelligence to contiguous cells. In man the brain cells ramify every part of the organism through the prolongation of their axis cylinders or (nerve fibre). Their special function is to transmit intelligence. The physical basis of cells, like all other matter, is the molecule, (smallest divisible part of matter capable of independent existence.) The molecule is always in a state of motion (vibration), producing heat according to the rapidity of vibration. The vibrating molecules of substance impart their rate of vibration to the ether which permeates all bodies and in turn

effects the character of its vibration, especially is this true when the two bodies are in contact (the hand of the operator on the patient). Besides this, mechanical transmission of vibration, the cutaneous covering of the hand possesses very highly specialized sense organs, virtually part of the brain, and capable of transmitting a high degree of intelligence (intention). This is especially seen in deafmutism where the organs of touch replace, as carriers of intelligence and sensation, all of the other organs of special sense, excepting taste and smell. In lower forms of life, in the ants, the bee, etc., all communication is transmitted by touch, the contact of the antennae. This antennal language amounts practically to touch telepathy.

Hence it matters little whether the transmission of intelligence by the nerve be due to a simple vibratory movement or a chemical magnetic or electrical change of its molecules. It is certain that thereby not only a physical alteration of vibration can be produced, by laying on of hands, but that intelligence or intention can be introduced which will reach directly the subjective mind of the patient, and there inaugurate and start into activity the thought thus introduced. The subjective thus stimulated by the powerful intention of the therapist, starts into operation the only power, knowledge or means (the subjective mind) by which a diseased bodily condition ever was or ever will be cured.

A woman from Illinois came to me for treatment who had a very painful, enlarged condition of the abdomen, and high temperature.

This lady had been in a hospital for two weeks, waiting for an operation when temperature and other conditions were adjusted. But during her stay in the hospital the distressing condition increased instead of decreasing.

When she came to me she had to be brought into the house on a stretcher. On account of her extreme sensitiveness she was loosely clothed and her mother told me she could not be touched, that I would have to depend on the spoken suggestion entirely.

I placed my hands on the abdomen and on each side about midway of the enlargement. After holding my hands in this position about twenty-five minutes, assuring her that the thought vibration being conveyed to her mind through the cells

of her body, would result in reducing the swollen condition and temperature, all pain and some of the swelling was gone and she was able to stand on her feet.

Immediately following this treatment, which was the noon hour, she was helped to her carriage and went to her mother's home five blocks away. She was put to bed and fell asleep at once, not waking until six o'clock in the evening, when she took some nourishment and dropped to sleep again. Next morning all swelling was gone and temperature normal.

This was an instance of absolute response to the Laying on of Hands. Her recovery was so rapid and the condition following so perfect, I was not able to determine what was the matter with her.

Another case in point is that of a young lady, eighteen years of age, who, during a period of strenuous work in school and the attendant excitement of social affairs, associated with probably some degree of homesickness, became suddenly blind.

The usual medical means were employed to ascertain the cause of the trouble, and the usual remedies applied, without result; when a week afterwards she applied to the writer for relief, the eyes were thoroughly dilated, there was a blank stare in them and the usual tests for detecting blindness were used with the result that the diagnosis of her medical consultants was confirmed—she could see nothing.

There was a high state of nervous excitement in evidence, extreme tension in the muscles of the neck, contraction of the scalp and rapid pulsation of the heart. Aside from these symptoms the young lady seemed to be in perfect health.

The patient was a fine sensitive subject, and while I knew that she could respond to the spoken suggestion that the latent power existed within her to equalize her forces, remove all contraction and liberate the pressure which prevented the proper action of the organs involved, the expedient of the hand was considered the best means of conveying the suggestion in this case.

Having determined upon the proper intention to exercise, the suggestion was delegated to the hand, which I held on her head for thirty minutes. At the end of this time perfect relaxation of the entire body was in evidence, breathing, pulse and temperature normal.

The response that the trained therapist learns to watch for in his hand, had come, everything indicated that great benefit had been given.

Throughout the entire treatment I had been conscious of the steady pleading stare of the mother, who was sitting across the room behind me, and to be sure that I had done everything possible, I let my hands remain over the eyes of the blind girl until the response was so distinct that I felt secure in slowly removing them, after cautioning her to keep her eyes closed until she had my permission to open them.

The shades had been closely drawn, to avoid any possible shock, and in the dim light the mother, seemingly afraid to breathe, and gripping the arms of her chair, was watching every move for signs of returning sight.

Seventy seconds after removing my hands, with the excitement of mother and daughter at the highest pitch, I gave the command sharp and clear, "Open Your Eyes." The girl's face brightened—she could see—the mother sprang to her feet. For one short moment both gazed at me with mingled joy and fear. Then came the time for rejoicing, in which I was not considered, but the privilege of simply watching this single demonstration has fully repaid me for all of the persecutions of the Medical Doctors and the denunciations of the prejudiced scoffers who have sought to check the advance of our work through ridicule and falsehood.

In three days the eyes were perfectly normal and have remained so.

Such experiences comprise the great joys of life.

In giving suggestions where the hand is used to convey and reinforce them, the mental attitude and activity required of the patients are comparatively unimportant; simple and easily controlled. The patients rely upon the efforts of the therapist, and their attitude toward him and their own cure is one of perfect trust. They readily acquiesce in and respond to every suggestion of the therapist. They give the same trust to the vibrating hand that the patients of the ordinary doctor give to him and his medicine.

But, suggestion without the use of the hands, requires of them a very much more complex and difficult mental activity

and a somewhat different attitude toward the therapist. Here, there must be the same trust in the therapist and the means he uses, but there is lacking much of the stimuli that are so helpful in the other cases. Here, the patients have to depend upon the knowledge of the therapist finding expression through their own powers. They have to depend upon themselves, as well as upon the therapist; they have to trust both the therapist's knowledge and their own powers. They lack the tangible reason for trusting the therapist that they have when he applies the soothing hand to their tired, worn tissues, giving immediate and tangible relief.

There is a universal tendency to depend upon action, and a tendency hardly less universal to distrust assertions that are not backed by some sort of performance. The sick, when they come to him for help, must have some very strong reasons for trusting in the therapist's power in order to be satisfied with unaided suggestion, especially when they have always been used to the application of some sort of physical remedy for the very slightest ailment.

When the sufferers awake to the fact that the therapist is depending largely upon the action of powers contained within their own pain-racked bodies, they have another difficult obstacle to surmount before they can give that unquestioning trust that is so necessary to the acceptance of suggestion. They find it hard to depend upon something that is within themselves, for every pain that they feel comes as a testimony that they are not capable of taking care of their bodies, and for the therapist to look for strength in bodies that feel so weak to their possessors as theirs do to them, seems little less than ridiculous.

The glamour of mysticism and miracle is hard to replace with the more prosaic and potent lesson in self-reliance; more valuable, but accounted less highly on account of the homely origin within. They are not always able to understand that their trouble is often a misdirection of power, and that the same power that they use to recognize their pains is amply sufficient, if properly applied, to relieve them; they are suffering too much, as a rule, to wish to seriously take up a study of the law of psychology.

The object of the therapist is to induce his patients to think as he wants them to think. He should know what sort of thoughts for them to think, and then understand what means are to be used to attain this end.

He is working on the hypothesis that if a man thinks the proper thoughts he will not get sick, and that fallen sick, he can be restored to health by thinking correctly. The thoughts he wants his patient to think are thoughts of hope and good cheer, thoughts that quicken the flow of the blood, make the pulse steady and strong, make the breathing deep, make the digestion and assimilation good, keep the excretory organs acting normally and make all of the secretions of the body ample in quantity and of the right quality and composition. For the therapist the most important of the patient's attitudes is that of trust in the means he is using to restore them to health and everything that assists him in establishing this confidence in himself and his methods is of value. He must know perfectly what suggestions to give, he must be acquainted with all the methods which are of use in controlling the thought of his patients.

In discussing the subject of suggestion through the spoken and written word we are dealing with the same principle in each, except in the manner of presentation.

During a period of twenty-six years I have carefully studied the different effects produced by the same suggestion stated in spoken words and also in letters, books, and other printed matter, and, strange to relate, my experience proves to me that the written word contains either a greater vitality or else secures more careful attention on the part of the one to whom it is addressed than does the spoken word.

There may be reasons for this that we could discover by careful consideration. First, the suggestion given in a letter secures the attention of the one to whom addressed and does not elicit at least a spoken objection or question but is responded to in the form in which it is presented, securing only one interpretation of it unmodified by any re-statement that might be brought out by questions which are likely to arise when you speak to your patient. Second, it can be reviewed many times, with the result that it presents itself in the same form each time attention is given to it.

During the past quarter of a century we have addressed through letters alone more than 200,000 people in the service of our Home Method of Healing, with the result that more than ninety per cent of those taking these treatments have given favorable responses. We have reached more than 1,000,000 people through the written word presented in the various books which we have written and sent out into the world. Just what the percentage of response to the subject-matter of the books has been we would be unable to even conjecture, but feel that the most powerful of all the agencies that has ever come into man's experience, or that he has learned to use, is the written word.

This whole book to each of its readers is the written word and it is my earnest desire that every truth it presents may find a benign response in the mind of the reader. For the reader's benefit I wish to call attention to the various examples given in this book of the spoken suggestion, and to suggest that should you desire to use any of the examples as your own you are at liberty to change these spoken suggestions into written words in letters or books that you might wish to write if you desire to help others.

About four years ago I received a telegram from a gentleman some fifteen hundred miles away, describing his condition and asking for treatment. He was suffering from most intense neuralgia, affecting all parts of the body. In this case I was acquainted with the temperament of the patient and had personal knowledge of these attacks. While suffering from them the patient was always in an intensely contracted condition, and relaxation had to be brought about before the pain could be ameliorated.

In this particular instance there was every evidence of telepathic interchange. My reply was immediately written and wired to the patient. It contained these words, "Be still and relax, no matter how it hurts, complete instructions will follow by mail." This message was received by the patient, as nearly as we could calculate, at the moment it was formulated by me. When the telegram containing the words was received by the patient's family, he had been asleep for two hours, and was not awakened or shown the telegram until the following day, but he

was so impressed with the thought that he declared he had seen the telegram, and, immediately upon comprehending its meaning, he had dropped asleep. The result was immediate and complete recovery.

Another case is that of a lady aged sixty-four, who had been a bed-ridden invalid for twenty years, but who applied for treatment, expressing the desire to be perfectly well and strong. Accompanying her application for treatment was sent a very complete description of her ailments and all her feelings, physical and mental, which, however, conveyed the idea that she was totally unable to do anything for herself. In this case I knew that the patient's low estimate of her own strength was her principal weakness; that she must be aroused by gentle but firm suggestions in the form of commands to do little things at first, and rapidly increasing the extent of her activity. With my suggestions I gave her tasks of increasing difficulty until on the fourth morning after receiving my instructions, the exercises for the day included arising, dressing herself and walking down stairs to the morning meal. This suggestion was followed out, as the patient afterwards wrote me, by refusing to reason upon it. When she first saw that on the fourth day she was expected to do this, she felt as though she was simply entering another course of treatment which must certainly result in failure, as had all the others she had tried, before applying to me. She decided to try, however, as I had told her in the preliminary instructions that she must, without fail, try everything asked of her, if I should undertake to offer her any help. The final result was a complete cure.

Eight years have gone by and this lady's good health, in her seventy-second year, is noted by the newspaper press, she being the mother of a man of national reputation.

The following example brings out the necessity of one's adjusting himself to those unchanging forces about him with which he must associate, but which he cannot change.

Two prominent ladies living in a distant city, contemplated a trip to Europe. While the anticipation of meeting friends, renewing acquaintances and visiting places of interest after arrival at their destination, filled their minds with pleasing fancies,

there was the dread of seasickness which they knew they must inevitably suffer, unless some means were employed by which this unpleasant experience could be averted.

A few days before their departure they thought of applying to me for suggestions that would help in this particular instance. These ladies are intelligent, highly cultured and not at all disposed to be faddish. They both believed in the power of telepathy, or thought transference. I gave them regular absent treatment and sent instructions, which if they understood and put into practice, would teach them the lesson of adjusting themselves to every movement of the ship until they would simply vibrate in unison with its every motion. This was necessary, since the ship's motion could hardly be affected by any of their movements.

Upon arrival at their European destination the ladies both wrote me, stating that their voyage, taken during the vernal equinox, and rather tempestuous, covering a period of fourteen days, had been one of the most enjoyable events of their lives. Not the slightest disposition to seasickness had been experienced by either of them. Notwithstanding they placed high value upon the suggestions given, each expressed the firm belief that my thought accompanied them and sustained them by keeping alive in their subjective minds the determination of continual agreement with the movements of the steamer.

Another case somewhat similar to these, is that of a lady I once treated for inflammatory rheumatism. She lived in Florida at the time she wrote me and wanted very much to come to Nevada, as she had formerly lived here, but could not think of traveling in her condition.

In this case I used the idea of the journey she wished to make as the focal point upon which to concentrate her attention. My principal suggestion to her was that she would rest perfectly quiet for ten days, and by that time she would be able to make the journey. This suggestion was combined with other minor ones which would lead her to make some slight use of her muscles, keep her busy and contented in the thought that she was working toward the desired result, take her mind off of her feelings and leave her no time for discouragement.

The result was what I had hoped for. When she received my letter holding out to her the promise of recovery and the assurance that she would be able to do the thing she most wished to do, she says that she felt a strong vibration coursing through her body along the nerves which soon changed to a sense of warmth and well-being which lasted throughout each treatment. She at once began to look forward to the time designated, with confidence that it would be as I said. She followed the instructions I gave her, expecting to be benefited by them; her whole attitude was one of hope, or rather of perfect trust in me, and confidence in the exercises I gave her to practice, and the result could have been nothing less than the success it was. She was able at the time stated, to take the train, and make the trip to Nevada in comfort.

Here, I used the patient's activities to enforce my suggestion; I inspired hope in her breast and gave the unconscious mind a chance to exercise its healing powers unhampered by the interference of the conscious mind. In fact, I made her conscious mind assist the unconscious faculties by keeping its whole outlook filled with vivifying hope that quickens and strengthens the heart action and sets into normal vibration all the cells of the body. By giving her something to do between times, I kept her mind occupied with the thoughts of recovery and prevented her from thinking about her troubles. I made every use of her own powers which were aroused into activity by the suggestions I gave and which proved amply able to restore her to health when they had been properly directed to that end.

Nature's forces are equal to the task of restoring to health, anybody, no matter how weak and diseased so long as the organs are intact, and even after these are gone she can still sometimes replace them. Few indeed realize what Nature (the unconscious mind) has done and is continually doing for them. It has builded the body from a bit of protoplasm 1-150 of an inch in diameter, into the most wonderously wrought mechanism in all creation, the minutest cell of whose structure performs wonders and possesses intelligence of which we can consciously form no adequate conception.

CHAPTER V

NATURE GOOD TO MAN

If he will only go to her, man never gets too old or too broken in health for Mother Nature to cradle him upon her bosom and knit up and repair the worn and torn tissues, and furnish him with strength and to spare, for all his requirements. She keeps eternal vigil over him at all times—slumbers not nor sleeps. She knows no fear except the poison inoculated by adverse suggestion. Accepts no defeat and fights impending dissolution itself. This is the only power that ever heals—trust it. Why should you let men inject into your body, of which they know little, medicines, of which they know less. It is recorded that John Bahler, of Battle Creek, Michigan, prayed for twelve years for the restoration of his sight, after the eyeballs had been removed, and new eyes grew in the empty sockets. Physiologists would say that this is impossible, but fortunately, they do not set the limit to nature's powers. If the therapist knows how to give the right suggestions and get the right response from the patient, there is nothing that cannot be cured, or at any rate no one living has a right to say that any case is hopeless.

With the Suggestive Therapist the movement of the mind called thought, is the remedy. The intention which prompts the movement, or thought, gives to it a specific character. The vehicle through which this movement or remedy is transmitted from the mind of the therapist to that of the patient, whether it be by the laying on of hands, vibratory manipulation, written statement, spoken word or telepathic vibration, is called suggestion.

I do not regard the suggestion, per se, as having any healing property, but the resulting movement of the mind, finding physical expression in vibration, is the healing power. The quality or intensity is governed entirely by the purpose which prompted it, which purpose we call intention.

Hence, there are as many kinds of intention, that we need to understand, as there are human needs to be supplied, requiring a knowledge on the part of the therapist of a wide range of specific forms of suggestion.

Many therapists have undertaken to make one or two forms of suggestion cover all of the various phases of human distress

found in their practice, with the same result that the medical physician would have a right to expect, granting his theory of disease and cure correct, if he used one or two drugs as a panacea for all of the ills of his patients.

In the pharmacopoeia of the medical doctor we have two general classes of drugs. The first is known as poisonous, the second as non-poisonous. All poisonous drugs, no matter in how small quantity administered, produce disturbance. Hence, the necessity for accurate knowledge on the part of those who administer such poisons, as to the maximum dose which it would be safe to give.

With the suggestive therapist we are at first constrained to believe that he has not this classification with which to deal, but experience proves that suggestions and the intentions which they state, are just as clearly of the two classes, poisonous and non-poisonous, as are the drug doctor's potions.

All suggestions which produce fear, discouragement or hopelessness are poisonous in degree, as are the drugs which contain destructive qualities; while on the other hand, all suggestions that arouse hope, awaken the depressed patient into a state of cheerfulness and inspire courage are healing suggestions, corresponding in this particular, to the non-poisonous remedies or foods prescribed by the medical doctor.

No suggestion has any healing force whatever unless it contains the element of hope and the absolute absence of any element of fear.

There is a tendency in human judgment to prognosticate in most cases where the final outcome is in doubt or not clearly indicated. Most medical men in discussing pathological conditions, are very careful to give in detail the entire prognosis of all diseases discussed, and no doubt many lives have been shortened and many cases that otherwise would have recovered have resulted fatally when the patient, suffering from the supposedly incurable ailment, having heard the prognosis, accepted it entirely as a suggestion and succumbed to its varying degrees of destructive potency.

I have been so impressed with this phase of adverse suggestion that I have often questioned the wisdom of teaching this

phase of pathology to the student, or of discussing prognosis in any manner whatever with the patient.

One who has had a wide experience in suggestive therapeutics has seen results obtained, where every indication pointed to disaster and death, that would justify a sweeping statement such as the following: Under no circumstances, no matter what may be the appearances, allow yourself to give expression to anything which will discourage the patient or in any sense decrease his hope.

The most potent remedy the patient can administer to himself is to sincerely believe that he can recover.

Let the suggestive therapist remember that he gives suggestions in everything he does that makes an impression upon the mind of the patient; in the tone of his voice and in his manner of movement in the sick room, as well as in what he says to his patient, or to those about him, in the presence of the patient. Whenever he does anything that in the slightest degree causes doubt, distrust or discouragement in the mind of the patient, he is administering poison.

After many years of constant experience in administering suggestive treatment to many thousands of people, I have reached the conclusion that no one has any right nor can be in any way justified in offering a suggestion that involves a doubtful or disastrous result in any case which may present itself to him for relief.

Believing that mind is the only power in the universe that creates, perpetuates and repairs, that it works by processes which of themselves are invisible and which in potency are infinite, it is not within the province of the finite mind of man to say to what extent this mind can act as a repairer. NO MATTER TO WHAT EXTENT APPEARANCES OF DESTRUCTION MAY SEEM TO JUSTIFY IT, NO MAN HAS THE RIGHT TO SAY TO ANOTHER, "THERE IS NO HOPE FOR YOU."

When we look abroad and see the work of Creation, the products of Nature, we are filled with wonder, both at its extent and its perfection, and we are constrained to cry out, "All things are possible!" In dealing with the hopeless sick we wish to bear this in mind, that the power invoked, which is Infinite Mind, is immeasurable and we are only justified in talking of that which

is possible. With our limited knowledge of the extent of an Infinite Power it is so foolish for us to question, even tentatively, what may seem but a mere possibility.

In most cases coming under my personal observation, which have run into more than a hundred thousand, I might say that they have come to me as a last resort. Most of them have been pronounced either hopeless or incurable.

When I began my work I laid down a certain rule to follow; I would try to find a means of relieving all cases which come to me, regardless of the disease from which they were suffering and that I would willingly make a hundred different trials of the same case before allowing myself to entertain any idea of discouragement. And working on this hypothesis that no disease is "incurable," I found that the difference in the success in different cases was NOT DEPENDENT UPON THE DISEASE FROM WHICH THE PATIENT WAS SUFFERING, BUT UPON THE DEGREE OF CONFIDENCE WHICH THE PATIENT HAD IN HIS ABILITY TO GET WELL, OR IN MY ABILITY TO HELP HIM.

However, most cases come with the qualification of having belief in my ability to help them or they would not appear. They also have unconsciously to themselves in most cases, a belief in their ability to recover. This is the first thing we have to strengthen when the patient presents himself, because it is, as we all know, the vibration of his own mind, acting in harmony with the positive mind of the therapist, that brings about the healing result.

The foregoing deductions from my experiences furnish the basis for my opening statement, that there are many suggestions that must be given in order to cover the wide range of the needs of the various patients suffering from the various ailments and in the varying degrees of discouragement, which they present; and also justifies the statement that the therapist is at no time justified in telling a patient his case is hopeless. To illustrate the last statement I will give a few concrete examples.

Several years ago a young woman was brought to the Institute from Kansas, suffering from goitre, and apparently hopeless. Carried in on a stretcher, she told me between spells of

choking, of her pitiable condition and begged me for just one word of encouragement and hope.

Physicians had said she could never recover; that her lungs were practically gone and rheumatism was evident in advanced stage; that the heart action was of such character that death might be momentarily expected and that she would be fortunate to live thirty days.

I found the patient in as good mental state as was possible under such conditions. She said "I know you can cure me and I just have to get well." I told her she could get well, although appearances would not justify me in making that statement, but I had learned that back of all these appearances lies infinite power, which finds expression when the belief in health and strength becomes so intense that there is no room for any other thought. This suggestion was accepted. An immediate improvement was evident. Three weeks later this young lady left for her home, not entirely well, but thoroughly assured of final and complete recovery, which came within the next six months.

Another case is that of a lady sixty-three years of age, who had called a physician to examine her. This case was one in which there was intense pain in the pelvic region, accompanied by inflammation and distention.

The first physician pronounced it malignant tumor in a state of inflammation, operation indicated, but on account of the age and high temperature of the patient, declined to take further steps without consulting another physician.

Doctor number two was called, who agreed with the first as to the disease, but positively advised against an operation as it would cost the life of the patient, on account of the state of the inflammation and the area involved.

A third physician was called, and like the others, made an examination—each examination had aggravated the case—and he too agreed that there was a tumor, and that it was malignant and proposed to operate after a day or two of preparation could be made, with the promise that the patient MIGHT survive the operation.

The first two doctors left the patient without any hope whatever, either from the operation or recovery. The third offered no hope of recovery unless an operation was performed,

with about one chance in a hundred that she might survive the application of the means of cure.

I was then called, and, disagreed with the doctors as to the tumor, diagnosed the case a pelvic peritonitis, and suggested that if anything could help her it would be my treatment; that I sincerely believed I could give her relief and if so, the chances were largely in her favor for complete recovery.

Left alone with the patient, the first question asked me was, "Can I get well?" My answer was, "You can." The next question was, "What is the matter with me?" My answer was, "I do not know, ALL I KNOW about you is, how to help you."

This the patient believed because I had in the meantime been able to place my hands upon the painful part of her body without adding to the pain. Instead it had a soothing effect. This treatment was the application of the heated hand to which had been delegated the intention of reducing to a normal condition, as quickly as possible, all the congested blood vessels in the parts involved.

My first movement in behalf of this patient was to inspire hope, in which I was successful. In an hour the patient was resting easy. In another hour she was sound asleep. Within twenty-four hours all acute inflammation had subsided and in five days there was complete recovery.

Three years have elapsed with no return of the ailment and at no time since that day has there been any disturbance whatever within the body of that patient. The doctors who pronounced her case hopeless, by his suggestion, administered poison. The doctor who offered hope, even though in a doubtful manner, administered a portion of the remedy but not in such potency as would have resulted in her recovery.

Another case in mind, which occurred some ten years ago, was that of a woman suffering from uterine cancer, who had been given thirty days to live. She came from Texas to Nevada on a stretcher. In addition to this malady of cancer, she was taking large quantities of morphine and it had become a fixed habit.

The disposition to refuse a "hard" case was very difficult to overcome, when first brought into the presence of this lady. However, she believed she could be cured. I agreed with her

and promised my entire efforts to assist her in her determination to recover.

Eleven weeks later this woman had no trace of cancer and within forty-eight hours after treatment began, she was as absolutely free from the morphine habit as though she had never taken it. Ten years have gone by and have brought no relapse.

This case taught me, that under no circumstances, no matter what the appearance of the patient, would I damn them with—"THERE IS NO HOPE." This lady has visited the Institute several times since and is the very picture of health. When brought to my office with cancer she weighed eighty-two pounds. On all of her subsequent visits she has weighed uniformly one hundred and eighty pounds.

Another case was that of a gentleman who came from Ohio, in a wheel chair which he had occupied for seven years, having been paralyzed by coming in contact with an electric current, while acting as conductor on an electric car. His lower limbs were very much wasted and totally helpless, but there was normal sensation in them.

When this gentleman came for treatment he was in a hopeful state of mind. He asked if we had ever had any one as badly crippled as he, who had received benefit at our hands. I replied that we had. He wanted to know what was required of him. I asked him if he could believe that he could get well. He said "I want to believe it." I said "It is just as easy for you to assume such a possibility as to want to assume it." He said "Do you mean that when I assume a thing to be true, I believe it?" "I certainly do," I replied. "Then I will assume with all my heart and with all my strength that I can recover perfect use of my body," he said.

He dates his healing from the moment that he assumed his recovery to be possible. In ten days he was walking without any support, cane, crutch, chair or anything else. For many years he has been one of the most successful practitioners in the state of Ohio, having healed hundreds of people, some of whom were as badly in need of help as he himself had been.

The foregoing cases all came to me as hopeless ones, and the purpose of this chapter is to encourage the practitioner who is at the beginning of this work, to put into it his very best serv-

ices; not to allow appearances to deceive him, or to cause him to administer, even by the slightest look, a poison (fear-suggestion) where a healing potion (hope-suggestion) might be the means of saving a life.

When I first began my practical work of healing, after having experimented for more than a year, I was called to the door of my home in Sedalia, Missouri, where I met a gentleman whose voice was choked with emotion and whose manner indicated the greatest distress. He brokenly informed me that he had called on me to come to his house and try, if possible, to rouse his wife into consciousness before she passed away.

He explained that the physician who had her in charge had told him that I could use some psychic or hypnotic power that would probably arouse her into a state of consciousness that would enable her to recognize her friends and bid them a final farewell. I told him I would call in a little while.

At that time I was still investigating deep hypnosis and when I was called to the door I was experimenting with a boy about ten years of age in deep trance. Returning to his side I asked the boy if I should treat this lady. He said, "Certainly." "Can I help her?" I asked. He said, "You cannot offer a kind word, you cannot arouse hope, you cannot even wish a suffering person well without helping him. Of course you can help her." "What must I do?" I inquired. "Go and treat her," he said. "Give her your best service, your best thought." "What am I to expect as the result of such treatment?" I asked. "That does not concern you," he replied. "Your duty is to go and offer unqualified, trustful service." I asked him if he thought she would get well. He said that that was a question which no man had a right to ask; that it was a part of those who feel that they can help humanity to offer to help them; that the power which came into expression when kind words or deeds were offered, and which is beyond the comprehension of man, must be used by man as the agent for its expression, without anticipation or any other form or reservation qualifying it.

I went to the bedside of this lady a few moments later, and learned that she had undergone an operation in July. The date upon which I called was the second of September, following. I found that she had been given large quantities of morphine and

that there had been very little time since the operation, when she was not under its influence.

There was everything in this case, coupled with my lack of experience, to cause me to hesitate or to feel that whatever I could do might not extend beyond giving temporary relief. However, this feeling was only momentary and was displaced by an overwhelming desire to give this young mother, whose age was twenty-nine, back to her little child of four years, and to her husband, only a few years her senior.

The physician explained to me, evidently believing his patient did not hear or understand, as he did so in her presence—the utter hopelessness of the case, saying that she was thoroughly diseased from one end of the alimentary canal to the other; that he hoped I would be able to arouse her and assured me that this was as far as I might expect any result. I told him that my full purpose was to cure the patient. I seemed to believe right then that such a thing was possible.

Though not using a drug, just then he was administering poison by his suggestion to which my assertion that I expected to cure the patient, proved an immediate and effective antidote.

After staying all night with the case I was rewarded by seeing the patient sit up in bed and partake of a moderately good breakfast and three days later she came to my office, a distance of sixteen blocks.

Several times in later years I have had the pleasure of a visit from this lady and was reassured by her that there is nothing impossible to one who believes to the extent of offering his unqualified service, in the effort to relieve the distresses of humanity.

In the foregoing chapters we spoke of suggestion in its broadest sense as any influence which starts a new train of thought.

In the following chapters I shall discuss the power of suggestion where the thought originates in the mind of the sender, or therapist, and without an oral or written expression, is communicated to the mind of the patient or receiver, with or without the latter's knowledge. This brings us at once into the realm of telepathy.

The essential principle of all thought expressed is the purpose or intention couched in it. Thought when arising into consciousness, produces vibrations, the intention of which will be interpreted the same by any mind becoming conscious of such vibrations producing in the receiving mind purposeful activities in agreement with the sender.

When trying to influence the mind of a person without that person's knowledge, the method of procedure differs in a great measure from that which is used when the person who is to receive the thought has been notified and is in an expectant mood.

The procedure on the part of the sender of such a thought must be based upon one of two premises, or on not more than three premises.

First: That thought to be recognized by the human mind, must appeal to that mind in the form of vibration which the conscious mind of the receiver is able to interpret; that this vibration must find a medium for transmission through the invisible ether, thus reaching the mind of the receiver in a manner similar to that used by the wireless telegraph machine in sending or receiving a message.

Second: That all mind is omnipresent; that thought is a disturbance, a movement of the mind which each individual mind is able to comprehend, to feel and to interpret and express; that the thought of a positive mind so disturbs or impresses the receptive mind that it is able to understand and to think the same thought which, if expressed, will use the same words, or at least receive the meaning intended by the positive mind.

Third: That there is a separate mind, or an astral body, having the power to transfer itself, going with the thought of the sender, and thus reaching the mind of the receiver, communicating its message and again returning to the body of the sender.

The last premise is an Oriental conception and has never been considered in any of my efforts to transmit thought. It is only mentioned by the way. In all of my work I have adhered to the first two hypotheses mentioned, with the preference given to number two.

That thoughts are transmitted and that suggestions are given and received, with only the suggestor conscious of the fact that such suggestions are being sent, is a proven fact. A great number of instances in my own experience have convinced me that not only has the purpose or intention of my mind been conveyed to the mind of another without that person's knowledge but that the very words which I would have used had I written or spoken my suggestion, were reproduced by the one who received the messages.

Many have acted upon these suggestions in such a manner that they would have had to think the thought which I sent them, in order to do what they did.

There are only certain kinds of suggestions, however, which can be sent to those unconscious of being receivers. More particularly is this true of the silent suggestion, than of any other form of suggestion.

No person will receive that to which he would not give conscious consent, or that which, even in the slightest consciousness, he would challenge, deny, doubt or debate in any manner.

The telepathic thought upon which a person will act must be recognized as the receiver's own. He must think that it has had its origin in his own mind.

Hence, the only thoughts which we have been able to send, that patients would receive, were so formulated by the sender that when they reached the receiver he accepted them as his own thoughts, and thinking this, acted upon them.

Suggestions sent in this manner are effective only when they are in harmony with the receiver's desires, his higher aspirations, his deferred hopes, or with his half realized ambitions.

In my experience I have been able to reach and help only those who had a desire to help themselves. The difficulty that attends the transmission of telepathic messages does not lie in the difficulty of either sending or receiving the messages, but it lies in learning how to bring into operation those higher forces of man's being which can in no way lend consideration to, or take an interest in, the sordid, common-place, unimportant, objective things of life. It is only in the operation of the higher powers of man's nature telepathic forces can be used.

You could never send a thought that would make a man commit a crime, because the vibrations of such thought would be entirely lost in the invisible ether, as they would not be comprehensible upon the plane of thought or thinking, where crime thoughts are generated.

You could no more receive a thought that the ether will transmit, while engaged in groveling pursuits, than the telegrapher could take off a message from the wireless receiver in a boiler shop.

The thoughts which find admission into the mind, are those which awaken some smouldering ambition, which lift man into a plane where he can do things that he has desired to do, but has not before felt himself able to accomplish, which make him master of those things which he has desired to accomplish but to which, heretofore, he has felt unequal, lacking will-power, or the determination, or sufficient strength of character to carry to complete consummation.

CHAPTER VI

PRACTICAL APPLICATION OF TELEPATHY

Many years ago two ladies called at my office to consult me regarding some of their ailments. After satisfactory arrangements were made to supply their personal wants, one of the ladies mentioned the fact that her husband was an inveterate smoker; that he felt it was injuring his nerves and undermining his health; that his greatest desire was to get along without this stimulant, but that he felt he had not the will-power to discontinue, nor the courage to suffer the attending consequences.

I told them that he really had the power within himself to discontinue the habit and to live without smoking; that all he needed to do was to think, "I can get along all right without it. I do not want to smoke. I will not smoke now, I will wait until I really want to smoke. I can live without it."

"But," the lady answered, "that is the very thing he thinks he cannot do." My answer was, "No matter what he thinks now, he has the capacity to think he can, and I believe that I can help him think so."

We agreed that the subject should not be mentioned to the patient, who, by the way is one of the prominent merchants of Nevada, and whom, up to that time, I had never met.

I formulated as above, a few thoughts which were in the form of determinations, with the intention that each time the opportunity or desire to smoke arose, the thought which would follow this idea would be, "I do not want to smoke now. I can get along without it." I gave the command to this thought that it should appear and intrude itself upon this gentleman's mind whenever its presence was needed to strengthen his determination, until he was confident of his own mastery.

Two weeks later I was informed by the wife that her husband had not smoked a single time since her visit to my office.

His own story is very interesting. He said that about four o'clock, (the time at which the ladies had called, at our first meeting) he had reached into his desk for a cigar and made his preparations to light it, when the thought came to him, "I do not wish to smoke just now," and he laid the cigar down. A few

hours later, on going into that part of the office, he saw the cigar lying there and it occurred to him that he had gone longer than usual without smoking, and was surprised that he still did not wish to smoke.

After the evening meal, which time he always spent in the enjoyment of his cigar, by force of habit he went to his cigar box and picked up a cigar preparatory to lighting it, when the thought came to him, "I haven't smoked for three hours and I can do without it now."

This experience was repeated for two or three days, with occasional returns of the desire to smoke, but this desire was not indulged and at the end of that time all craving, and even the habit, which becomes an almost perpetual act with the smoker, of reaching into his pocket for a cigar or a match with which to light it, disappeared.

It was a year before I became sufficiently acquainted with the gentleman to talk with him on the subject, or before his wife desired to inform him of the means by which he had been liberated. When this time came, I was invited to his house to dinner and all parties having knowledge of the incident, were present.

On this occasion was made known to this gentleman, for the first time, the means employed to assist his determination to live without smoking, and then he related to me, in much greater detail, however, the experiences given above.

In this case the gentleman was perfectly willing to quit smoking but the objective side of his nature had failed to recognize the power that determination can bring out of the depths of the subjective mind. This man only needed the aid of my personal effort to encourage him to make the determination, which called into action the power to overcome the habit from which he was suffering.

He still lives in Nevada. I see him every day and he is not only thoroughly confident of his ability to rise above any demand his body might make, but he feels confident since this experience, that he is able to carry to a successful termination any worthy ambition that may arise in his mind.

Another case is that of three men whom I have never met. The mother of these three men was attending my Institute as a patient. She had implicit confidence in the power of one mind

to communicate with other minds. She related her story in this wise:

"I have three sons, all of whom are addicted to the use of tobacco and strong drink. Two of them have become almost inebriates. The other is a periodical drinker and is very fond of his tobacco."

She said that each of her sons was very desirous of overcoming the liquor habit but that after the failure of many prayers and persuasions on her part, she had decided that none of them had the strength within himself to overcome the desire for liquor. Two of them desired as much to be free from the tobacco habit as from the craving for drink.

However, the periodical drinker enjoyed his tobacco and refused even to consider that it in any way injured him.

I told the lady I was satisfied that we could add to the determination of all of them, sufficient strength of purpose to overcome the drink habit, and that I was sure we could help those who were willing to rise above the craving for tobacco; but that I was sure that no mind could be reached by a thought to which it was not receptive; however, we would make the effort.

As in the case before mentioned, the thoughts intended to help them, were formulated in such a way that the persons receiving them would think they were their own thoughts. To each of those men we sent this thought, "I am greater than my craving for whiskey. I can live without it. I do not care for it now." Those thoughts were to rise into consciousness, appropriate to the occasion, when the craving appeared, or when an opportunity to drink was offered, or when under any circumstances the subject might be brought forward or the temptation presented. The same thoughts were formulated with regard to tobacco.

The thoughts were intended to appear in their minds as their own ideas. We intended that each one should think, "I will go today without using tobacco. I will go this whole week without using whiskey. I can do it. I am greater than my appetites."

Two months after this lady's return to her home in a western state, I was very much pleased to receive a letter from her in which she stated that from the moment we commenced send-

ing this thought, all three of her sons had changed their attitudes. The youngest one, who was the most inveterate drinker, arose the morning following the day upon which we had made this compact, dressed and hurried to his brother who lived a quarter of a mile from him and made the announcement that he had determined never to drink another drop of liquor and that he would never again taste tobacco. He had continued up to the time of her writing, master of the situation.

When he made this announcement, the second son answered him by saying, "How queer! When I awakened this morning I felt the usual craving for a little whiskey.

On going into the room where I kept my bottle, I saw a pitcher of water which my wife had set on the table to rinse down my morning drink. The thought came to me, "I will drink this water and omit the whiskey." This son continued the use of tobacco and an occasional drink of whiskey on retiring, for about ten days, when he discontinued the use of both.

The third one, the periodical drinker, was just recovering from one of his sprees and on the same day wrote a letter to the other two brothers, stating that when he had found himself sobered from his several days' drunk, he had felt the queerest feeling of power within, and was convinced that this would be his last spree. He, however, continued the use of tobacco and at the time the mother wrote me, told her that he believed it was a part of his life to indulge in this stimulant. Two years later he told his mother that if he had the determination, he believed he would quit tobacco. She at once assured him that he could do so, and later on I was informed that he had acted upon the smoking suggestion with the same success that he had upon the drinking suggestion.

I have given the foregoing cases in detail because of the peculiar readiness with which this thought was received, and as an aid to those who have relatives whom they wish to help.

In formulating the thought for those persons, care was taken to put it in such form that each receiver would reproduce it as an impulse of his own. Having no knowledge of an outside influence, but thinking they thought it themselves, they acted upon it.

This also brings out another interesting point. The three brothers were not together. One of them lived several hundred miles from the other two, who lived a quarter of a mile apart. This experience convinced me that more than one mind could receive the same thought from one sender. It also illustrates the power which each one possesses to help another when he so desires.

Based upon this experience, I have been enabled to formulate instructions which show parents how to help those children who would resent personal advice, but who innately desire to do the things which their parents believe they do not desire to do, because of having tired their minds by continual reference to the faults the children possess, without awakening or appealing to the higher manhood or womanhood that should be brought into action, to overcome the faults.

At least ten years ago, I received a telegram from a gentleman who was a total stranger to me, which read, as nearly as I can remember, "Brother choking to death with goitre. Physicians give him thirty-six hours to live. Operation impossible. Send immediate help."

I remember distinctly how this case impressed me. I imagined myself occupying that man's body. Somewhere deep in the intuitive side of my being I conceived the thought that regardless of the appearance of things, I could relax that body, that I could take every particle of tension from every nerve, muscle and sinew of that body and drop it wholly into the care and keeping of Infinite Law which created it. I could trust it absolutely to Infinite Being.

A telegram followed some three hours later saying: "Patient resting easy. Breathing natural. Suffocation gone. Continue treatment." A few days later I received a letter explaining in detail that the patient, at the hour I formulated for him the thought of relaxation, perfect trust and perfect confidence in a Perfect Law, dropped asleep, from which he awakened a few hours later with nearly half the disturbance having disappeared and within a week all trace of the goitre removed, a permanent cure resulting.

This case illustrates the fact that there is lying latent within each human mind, the capacity to rise above physical condi-

tions to such an extent that we become master of them; not by any dynamic force the mind possesses, but by that power it has to trust itself to a higher Law.

In this case all fear was eliminated from the man's mind, all dread, which caused most of the tension which produced the choking, all despondency which reduced the circulation to a low ebb, and hope took the place of all this.

Hope drove fear out of the soul, occupied the body and allowed equilibrium to become established;—and in this experience we have evidence that the silent thought has as much power as any spoken word or manipulation man can administer.

All the foregoing cases prove to us that those thoughts which can be transmitted from one mind to another, must be based upon a recognition of the fact, that before a thought can become effective in anyone's being, before it can find complete or harmonious expression in the life of another, it must be recognized as the receiver's own thought; whether it relates to the ability to overcome an appetite, or to rise above physical tension or other diseased conditions.

CHAPTER VII

EXPERIMENTAL STUDY IN TELEPATHY

I have had a great many experiences in which telepathy appeared to me to take a more or less important part. I have not often spoken of many of these experiences, for the reason that they are compounded of so little fact and so much mystery that many of my readers would believe them phantasies.

Perhaps before I proceed it would be well for me to explain what I mean by these experiences being compounded of fact and mystery. I mean by mystery, the unknown part of the thing partly known. Every mystery is based on fact to the extent that there is something which has really happened, something which is genuine, something just as real as the ordinarily taken for granted phenomena of every day life.

The mystery is not in the happening itself but is in our inability or failure to understand it. In fact, we inject into everything which we call a mystery all of the mystery which it possesses. The same fact which would appear an unsolvable mystery to the ignorant would be nothing more than any other simple occurrence to the man who understands just what is taking place.

The reason for my experiences with telepathy seeming mysterious to me and to those to whom I talk about them, is that we do not understand what they mean; we do not understand the connection between them and the ordinary facts of every day life and they seem to extend into the realms of the unknown.

They defy our every effort to classify and place them, leaving us with only wonder where we would have understanding. If we are satisfied to wonder instead of making further effort to understand, if we are one of those who foolishly think that which is still unknown is unknowable, then this sense of mystery which we feel in the presence of phenomena which defy classification is a bad thing for us. But if, on the other hand, it but serves to stimulate us to greater interest in the occurrences which we do not understand and makes us work the harder in our efforts to fathom their meaning, a mystery is a boon to the man whose ignorance creates it.

It is with the belief that many of my readers belong to the latter class and that they will find in my recountal of the facts of my experiences with telepathy, food for serious and possibly en-

lightening thought, that I set myself the task of recording a few of these.

I shall not attempt to make this a complete history of my experiences with telepathy, for, in the first place, I am satisfied from observing those experiences to which I have given a conscious telepathic interpretation, that the number of experiences in which I have been unconscious of any telepathic element, far outnumber those which I have consciously known.

I shall not attempt to describe all of my conscious experiences with this means of communication, for many of them are in essence repetitions, and some of them are too vague in proper outline to be of value.

I cannot hope to give these experiences in chronological order, for of late years they have become so numerous, and as previously mentioned, many of them so like each other that I have lost all sense of their relationship in time.

In September, 1907, my associates and I started an experimental study of telepathy, in which I was usually the sender of the messages and in which a varying number of people in different parts of the world—sometimes as many as eight thousand —each Thursday night endeavored to receive the message which I sent.

This experiment has been continued almost without interruption since that date, and while it may not have resulted in the conclusive evidence which we expected to quickly reap when we began our work, as to the reality of multiple transmission and reception with one sender, it still has taught us a great many lessons and has given me unusual opportunities for experiencing telepathy phenomena. Without concerning myself with the results of this experiment I will recount a few of my experiences in this second stage of my acquaintance with practical telepathy. Many of these episodes are directly connected with the telepathy experiment, but many others are in no direct way related to it; yet I trace all of them more or less to the experiment, for the reason that it is in this school that I have developed the telepathic sensitiveness which made it possible for these later experiences to occur.

I have mentioned previously that telepathy is evidently a process belonging wholly to the unconscious mind and all we

know of it in consciousness is that we understand and we communicate with other minds at times and under certain conditions other than those which ordinarily obtain in our communications with each other.

I am sure that every telepathic message that has ever been received and transmitted has in some way connected up the conscious faculties and come into our consciousness by the way of intuition, or by some way other than that of our conscious thinking.

We find that very few people can use this method of communication consciously and those who claim that they can, always prove to be a failure when you undertake to investigate their claims. What I mean is this, we cannot carry on a conversation by telepathic means where both parties are aware of the conversation and can express it with as much clearness as two people can talk together, using the ordinary means of communication.

But that it is a fact that we do receive messages from other minds and from other parts of our own minds, I have not the shadow of a doubt. In fact, I know that such communication is not only possible, but that it is frequent and it is almost universal.

The main thing which I wish to impress upon you, as far as I know anything about the subject, is that it has not risen into that place where we can call it an intelligent and conscious means of communication between minds. Telepathy, to be as useful as conversation, should be as readily and as frequently employed. We ought to be able to use it whenever we wish.

We find that all of the different forces from which we gather any knowledge that came out of the objective self, came just as telepathy has come. It has come to us when we were not thinking. It has come to us, not accidentally, not at the moment asked for. In all instances where we have these subjective things or these extraordinary things take place in human beings, there has been something preceded it that prepared the mind for it.

We notice sometimes an apparent digression from the ordinary laws of nature. We hear of people who have their second sight. We often read of people who have acquired the third set

of teeth, and we call these freaks of nature. We call them extraordinary events.

About seventeen or eighteen years ago I made a rather extensive inquiry to find out if possible about as many people who had received their second sight as I could learn of, who were accessable. I found eleven people. All of these were men except two. The youngest was seventy-six years of age and the oldest was ninety-eight.

I expected to find some particular thing that would give the reason why these people had that particular experience. Out of the eleven, there were two who had acquired, according to their own statements, the third set of teeth. All that I could learn of that, however, was from the persons themselves. In such instances there was the disappointing thing in the teeth as well as in the second sight. I wanted to know if some particular thing in this particular lifetime was the governing cause.

In every one of the eleven cases there was a family history running back to three and four, and in some to so many generations back that they could not remember, that some member of the family as far back as they could tell had attained this second sight. Hence, our naturalists would say this came through the avenue of unconscious hereditary suggestion. One man was very much elated. He was the man who was only seventy-six years old. He said he had been able to read without spectacles and his sight was as keen as it was at twenty years of age ever since he was sixty-four and he said "None of my ancestors received their second sight until they were seventy-five years of age." He beat them eleven years and seemed to be very proud of it.

But in every instance we found some preparation for these things. The method by which these people acquired the suggestion, the period in which this preparation began was so remote that it was impossible to trace it.

This held good in every one of the eleven people that I investigated. Not one of them was the first member of his family as far as he knew, to have this second sight, and those who had the third set of teeth justified it, seemed to expect it, because he said among his ancestors there was a member that his parents

had told him and their parents had told them about and their parents had told them about it, running back four or five generations, that it was not an uncommon thing for members of their families to have this experience. All of this we call preparation.

In our present conscious method of investigation whatever can be traced to any recollection of an ambition, any recollection of a conscious desire, any hereditary thing, all of this stands as preparatory to the accomplishment of the thing which comes to us. Now let us see what a long, long time elapsed.

If you read the book of Luke you will see that that man who was to be born the Savior of mankind is traced through a genealogy that seems to be unbroken for generation after generation, clear back to the house of Jacob. And then all of the spontaneous prophets arose and looked forward down through the vistas of time, preaching through generation after generation, predicting this individual; the man who seemed to manifest, so far as history gives, those subjective states in which there was a perfect consciousness of everything that was going on either in the seen or the unseen world; either in the past, present or future, no matter which way He looked. He seemed to have a clear view of it all; no matter at what point he listened. He seemed to get the harmonies out of those places; no matter to what He turned He seemed to be able to read its history from the beginning.

He understood the processes, mental, spiritual and physical of the mustard seed when He told you if your faith was like it you could do like it does; that is, you could do all that you were intended to do.

We cannot conceive for a moment that we can do these things without a preparation. But the world is being prepared for it. Wherever the Christian religion has been preached all of these things, these wonders of the present time have been foreshadowed in that teaching. Paul foreshadows it when he says "Now we see as through a glass darkly, but then face to face."

"But," you say, "that is when we get to heaven." Paul is not talking about heaven, he is talking about what man will evolve into when he comes into a full consciousness of his own spiritual self.

He is talking about this thing which must come, and when it does come, when man has risen into that place where he can communicate with the invisible and a sufficient number comes, then all looking forward to that event shall be coming together; not all shall sleep, but all shall be changed; all of the scales shall fall from human eyes, the flesh and the world shall disappear, and man shall evolve into perfection.

Those who have not quite evolved into full spiritual knowledge in that one great eventful day which he is pleased to call the day of judgment, must come into that place.

But what is the preparation for telepathy? The very same preparation that exists for heaven; the same preparation that exists for the man who finds himself further advanced now than he was a year ago; the same preparation that is necessary to any successful, progressive, upward movement. **He must believe that such things can be.**

He must believe that he has to evolve into something greater and rise into heights more sublime, into an understanding more comprehensive and more perfect than that which he now enjoys.

He has to look forward to a time when he may know these things.

This is his preparation and this has been the preparation of man all along. He is forging ahead, he is looking forward, he is impelled by his hopes, he is pushed out by its urge and he is following the pictures that it paints ahead of him, and he is gradually preparing himself; some more rapidly than others. When he is prepared then comes this knowledge.

Some will say "Well, that one who works the hardest, strives the hardest for it, may be the one who attains it first."

It does not come in response to striving. We know that if we use the faculties that we call the perfect faculties of mind, that we have to trust them; we have to just simply assume that they exist and rely upon them.

Hence, we have to assume that the power to communicate between the invisible part of ourselves and another invisible thing like it, exists within us, and then trust it to manifest to us.

This is the method by which most people have acquired anything that they have. They have acquired a habit of trusting, a habit of unqualified reliance upon certain powers which they

assume to exist, but cannot know exist until some experience takes place that proves their existence.

Man often prays and then feels disappointed that he did not hear an answer to his prayers at once. He would be just as reasonable in requiring an answer to all his prayers at once in the visible as you would be to plant your corn and expect it to mature and ripen within the next two hours. Man has to learn the lesson of patience. He has to learn that the part of the work he does, that part of his prayer is the time it takes for the answer to occur, because the answer to prayer means the gratification of the desire for the accomplishment of something which the mind knows in some way that it desires.

CHAPTER VIII

MY INITIAL EXPERIENCE IN TELEPATHY

One of the earliest remembered experiences with telepathy happened in this wise. While living in central Missouri I one day started to write a letter to my mother, who was then living in the state of Washington, in a little town on Puget Sound. I had not written to her for a long time and I began my letter with an eager desire to make up for my delinquency. I had written probably a half dozen lines when some one interrupted me and while I was giving my attention to my visitor my little girl found the letter and made marks all over it.

When I saw that the sheet had been spoiled I slipped it under the blotter on my desk, with the intention of starting my letter over again as soon as I could find time. A few days later I wrote another letter to my mother, but as I was then interested in other things did not touch on the same subjects that I had mentioned in the beginning of the letter which I had not finished and so did not disturb the half written sheet. Before my letter could have reached mother I received a letter from her which showed by its date that it had been written on the same day that I had started to write to her the first time, which was not only a perfect reply to the letter I had started to write to her, but was almost an exact duplicate of my words, as I was able to prove by the half written sheet which was still under my desk blotter.

I have here set down an account of this experience. The mystery was in what I thought about it. I felt certain after comparing my mother's letter and my own that we had been in communion that day, but in some manner entirely new to me as an actual experience.

In my wonder at this strange happening I resolved to take advantage of every opportunity in the future which would in any way promise ultimate explanation and solution of this mystery.

One lady who prided herself—she was a school teacher—upon her watch always keeping exact time, was able to determine the value of her experience because of the exactness of this watch. Unknown to her this watch had run down. She had left

it at home while she was away on a visit. Her mother had happened to notice it had run down and had wound it, leaving it five minutes slow. When telepathy night came the young lady was at home. She said she was looking forward to the moment when she should sit and make herself receptive to the message. She was very much disappointed because she felt sure she would get the message that night, but for about five minutes before nine and all through the entire fifteen minutes that she tried to be receptive she could not get anything into her mind except that tune we often sing here, "God is Love." It came into her mind and run through it over and over, and no matter what she did she could not get rid of it. It came in before she was ready and stayed all through the experience.

That was the message sent out that night. We were all in the psychic research room. We sent out the message exactly at nine o'clock. Her watch was five minutes slow, so when the time came the five minutes had gone and she had received the message and was totally unconscious of the fact that she had received it. On account of the fact that her watch was wrong and because she was not aware of such a message as that, we knew she got the message. She was in a state of expectancy probably twenty minutes before but she had not yet become wholly receptive.

We try to get these telepathy messages very much like you would try to send your eye out in space to look at a tree a quarter of a mile away. While the only way you can get a clear vision of that tree is to open your eye and let the picture come in.

If we knew how to let the message come into us we can let some view come into us from the outside, how to be still, we would succeed in catching these thoughts that come to us, in consciousness. Man will never learn how to speak to spirit as spirit until he can make his outer mind, his outer, objective senses and body, be still. He has to learn how to be still; learn how not to do anything.

We can always get thought better when we do not know what is coming. I learned that in intuitional diagnosis. If I am going to tell by my intuition what is wrong with the patient, if I want to investigate through my intuition I want to know nothing whatever objectively about the patient. I want the first

effort I make to get me what he has to give me. I want to get it from his inner self.

I find I am disposed to speculate, I am disposed to be influenced by his facial expression, by the tone of his voice; everything connected with him has an impression upon me if I try to do what I want to do; that is, if I make an outer effort to do it.

All of my experience of being conscious of receiving messages from any particular person, and especially where I have been able to identify the person sending me the message, has come absolutely unexpected and has come in a manner in which I would not have expected it at all.

I suppose we have five hundred letters from those who have received telepathic messages, describing me as having appeared in person to the person who received the message.

There was a lady visited us from a little town in Tennessee, a town of which I had never heard in all my life. After investigating I found out that there was such a town and the lady who had this experience, about which I am going to tell you, lived at B————, but got her mail at a little rural delivery place under another name. Hence, I was not aware of the fact that she lived at B————, did not know that she was on the telepathy list at all.

But one day she came in and said "I am here according to agreement," and gave me her name. I had never heard of her before. I had heard of people of her name but it was not fixed in my mind as belonging to Tennessee. I said "Did I write to you?" "Oh, no. You took dinner at my house day before yesterday." Dinner was supper she was talking about. It was the telepathy night, a telepathy experience. "You took dinner at my house, stayed until after the nine o'clock hour and told me you wanted me to come here and be here by noon today, and I am here."

I knew positively that I had never dreamed of being in Tenn., nor ever dreamed that there was such a place in the world, and it was a mysterious thing. She said not only was I there but I wore the same identical suit of clothes that I had on at the time she met me, and by remembering back I remembered that I wore that same suit of clothes, that I was dressed just as she saw me, with probably not the same necktie, but outside of that I was

dressed the same. Whatever difference there was in the clothing she noticed that too.

It took me several hours at different times, not all at any one time, but probably I talked to her as many as six or eight times trying to convince her that I had never been in B————, that I was not acquainted with the town, that I had not taken dinner at her house, that I had not spent the evening there and that I had not made any agreement with her of which I was conscious to come and take treatment or instruction and be here at noon on a certain day. That was the only case in which the person brought that experiment out during the telepathy work.

About fifteen years ago a young man came into the office one day and made the statement that I had visited him in a dream and had made an arrangement by which he could enter the class, told him how much money to bring, how long a time it would take him to complete the course and that it would begin at a certain date.

That was before I had undertaken to investigate telepathy enough to find out much about it, but remembering the incident and remembering the investigation I did make, I can still say it was a telepathy message.

This incident came about in this way. This man had a sister living in Kansas. The young man lived in Wilkesbarre, Pa. She wrote about her brother who had taken a great interest in this work and she thought I might be able to interest him to the extent of persuading him to enter the class. She thought if I were to write directly to him it might not impress him but if I had any information I could give her she would write him and try to induce him to come to Nevada.

I remember writing her the letter which he said I had given him as a message. I had written the sister that if he would come on a certain date he could begin with the class when it started into work. He got my message and it reached him at the same time I was writing to his sister. His sister, being two days away, did not get the written message until two days after he had gotten the telepathy message.

By careful investigation I found out I had not written him a line. In fact, he had to tell me the name of his sister who

lived in Kansas before I could in any way connect him with anything I had in my mind.

I was totally unconscious of sending him any such information as that; totally unconscious, so far as I knew, of having any knowledge of him except just what was conveyed to me in the sister's letter regarding him.

But he came with a definite statement that I had held a conversation with him; explaining the course to him; that I had told him how much it would cost for the tuition, how much it would cost for room and board and that he must be here at a certain date, and he was here.

In all my experiments and investigations I have been very careful to be honest with myself and honest with my receiver, never being deceived in any sense nor allowing myself to deceive the other one, because I only want to know about it. And I want others who investigate this thing to know. I have had enough of these experiences to convince me that telepathy is not only a fact but a practical working proposition and belongs to the work of psychology.

In the Home Treatment we have many instances that prove that there is a telepathic interchange and that there was something connected with the thought that was instantaneous and was clearly received, clearly comprehended and clearly experienced by the patient under treatment.

Many times I have experienced that same feeling come up into my mind along with the name of a patient with whom I was only slightly acquainted and probably only knew them from their having written one letter of application for home treatment, and was conscious of the fact that that person needed me to the extent that I would write a letter to him, and in all of those instances where I have written letters to people who have impressed me, although only slightly acquainted, they have known nothing whatever of the appeal being made on their part.

I remember one case of a young girl about fourteen years of age who told me her life story through a telepathic message and it was one that relieved her entirely, and gave me an opportunity to relieve her from the most distressing condition that could possibly enter into a young life. She told me in this con-

versation that she would tell me the next day all about it, in objective life. She also told me that she would tell her mother all about it, which she did.

I thought that this communication between her spirit self or her telepathic self and myself was so clear to me that she surely knew she gave me that information, so in asking her why she told me, the next morning, and why she told her mother what she did, she said that she felt confident that I already knew all about her and if she did not tell her mother I would, but she had no consciousness whatever of communicating it to me through her subjective mind.

I am giving you these instances because some of you have had experiences like them and I am extremely anxious that some one shall discover the law by which telepathic communication is carried out.

The world stands in need of this kind of communication. The world not only stands in need of this means of communication but it has to communicate this way in a very few years or else we are entering upon an era when the greatest difficulties that have ever presented themselves to the human mind will have to be solved by other methods just as much unknown to us today as is this method of telepathy.

Where there is one problem solved today there are a hundred propositions presented for solution.

Where there is one need provided for and where there is one demand met, there are a hundred demands to be met and unprovided for, and means by which they can be provided for are utterly unknown.

We have to have a light more luminous and more far reaching in its ability to illumine than we have ever had before.

CHAPTER IX

A SEARCH FOR BETTER METHODS

I can assure that person who thinks he has a method of finding out how you send telepathy messages, who thinks he knows something that nobody else has learned, that he is the farthest away from the solution of the problem of anybody, and if that is the method that you have in mind you cannot help us nor any one else, but if you really want to know, if you have had some experience of this kind, if you can by any means show how I can become receptive, or how another person can become receptive, that information would be gladly received, because I know this, it is not coming to any man because of his qualification; it does not come because of any striving he does; it does not come because of any effort he exercises, but it comes from that attitude into which he drops when he is open, though often unconsciously, to the voice that is inaudible to the ordinary ear, to sights that the ordinary eye cannot see.

When he can hear the voice of the silence and know it, then he is in a state of preparedness for the reception of these messages.

That man who discovers this law and gives it to the world will bring a light into it that will light it for all time. It is the last problem for the human mind to solve.

It is the highest, the most perfect, the only complete method of communication that the mind can conceive, and it is being learned.

It is drawing, not out of some other place on earth, but rising and budding out of the very mind of man itself. It is coming up from within. It is evolving from the soul within man.

One of the things that puzzled me at the beginning of this experiment was that many persons would see my form, apparently my physical self, dressed as I would for business, walk right into the room and tell this message, at fifty, sixty or one hundred different places at the same moment.

I was not conscious of appearing to any one at all under those conditions. Just as the lady from B————, Tennessee, came, and I think when she left here she believed I was lying to her; I believe she thought I was there in my astral body, not in

my physical body. She convinced herself of that but she thought I was there in my astral body and that I knew I was there, and when I told her I did not know it she thought I was lying to her about it.

I would have given anything in the world to have known about it if it was true. But there I found myself in the category of George Washington, I could not lie to her about it. I tried to believe it, tried to comprehend it, tried to find some solution to the problem but I could not.

But in one of the telepathy experiences I had afterward, which came from some one, I do not know who it was, but from some person, some member of the telepathy class who told me distinctly and plainly that some day I would have that problem solved for me and would understand how I appeared to people. This voice told me that I would know some day, it would come to me.

The following illustrates what is said in the foregoing chapter. Probably some of you have had experiences like this. The telepathy message is sent out at nine o'clock every Thursday night. There is no elaborate preparation made for sending it out. The message is prepared, some ten or twelve or may be twenty of them, by a committee or some person. They are prepared and sealed in envelopes and remain sealed until the sending hour comes at which time I open the envelope and whatever there is on the little card enclosed I think it. I try to shut everything else out of my mind for a period of thirty seconds, or perhaps three or four minutes, and then I forget if I can and do not think any more about it. I find that is the best way to send it. It does not take any more time to send a message around the world than it does to think the words into form.

One night I was talking with a physician who came here on a very urgent visit connected with a member of his community who is now in our community—but when the time came for the message I stepped to my desk, took out the envelope, read the message, sent it out and it was all done in a moment, and the doctor knew nothing about what it was. So much for the method of sending out these messages.

One evening I was very tired. It was telepathy night and I decided I would not go to the Institute that evening but would

spend the evening at home and I took my telepathy envelope with me.

At home I found it was hard to become interested. I was restless, I did not want to read, did not want to talk to anybody and did not want anyone to talk to me.

It occurred to me that there was a show going on in town, a tent show, where there was a week's vaudeville being played. So I decided to go and spend the evening at the show.

I went in, enjoyed the first act or two and just as the second act closed and the orchestra was getting ready to play I noticed it was nine o'clock.

I opened my telepathy envelope and took out the card. A lady who sat behind me was a student in the class. I told her I was going to send the message and if she wished she could join in it. I read what was on the card and then handed it to her.

It is very much like giving a lecture, I select the subject and then let it come in for a length of time, long enough to get the thought clearly, singly and distinctly in my mind and then give it out. It is just like having heard a word, comprehended it and then pronouncing it, and that is the end of it.

In this case the orchestra began to play just as I read the line, and the line was this, "I feel the glow of new health." I seemed to think this phrase into form and the music seemed to catch that thought. It seemed to go out on the strains of the music, float out into the air, like a ball of fire. After it reached a certain distance from me it separated into thousands of pieces, each of which was a separate thing, and all of them seemed to be quivering in the air for a moment, then start away in different directions. I seemed to be fascinated with that divided thing, and all at once one of them which attracted my attention seemed to take the form of a man. I watched it and it took my form. I knew it was myself out there in space. Then instantly I noticed that all those different divisions were myself. Wherever I looked there were just as many selves as there were of those things, each of them myself.

The very first one to whom I seemed to go, or the one that came into my mind, was a Mr. Oliver. I seemed to find him and he seemed to recognize me. He was sitting in a picture show. I seemed to be able to go right up to him and tell him what the

message was. Then I turned to two or three others and they did not hear it at all; did not pay any attention to it.

Then I looked to another one, and another one of myself and that one was delivering a message and getting no response at all. Then I thought what is the use of sending it out. I will call them all back. And they all came back. But one stood out and spoke, saying "Do not call us back. Send us on, no matter whether they hear what we have to say or not. Send us on, we cannot go in vain. We cannot return to you void. We will carry your messages. Send us on, let us go." Then I told them to go and they left again. A peculiar thing about it was that any one of them I spoke to would talk to me; although one seemed to be across the world, if I spoke to it it seemed to be here too, near to me, though it was far away in space, no time, no traveling necessary; the only traveling that seemed to come into any part of this conception was what little traveling was necessary to get it far enough away to see it. I could see it as plainly when in Australia, India, London, just as plainly as if right with me, and I could speak to it no matter where it was. Then I called one and asked who it was. I said "I told you once before that I would tell you how you could appear to so many people at once and this is the explanation.

Your thought goes out in space and to many people, and as many times that thought divides into form and each of those forms is yourself. Wherever that thought goes, it goes in the form of yourself.

Those whose minds are open, whose minds are receptive, whose psychic powers are awake, can see, hear and feel you when you go to them; those who are not, cannot feel you, but you will reach a certain part of each person, no matter whether they know it or not, but that is not your business to ask where we go when you send us out. It is not a part of your work.

Just know that you send us and trust us to go. Some day we will come back with your message and tell you we have delivered it, tell you we have effected some result from it, just as I have been able to tell you now that this is the means by which you can appear to so many people at once." And then he asked me if I could not comprehend that when I spoke to a great house full of people my voice divided into as many parts as there were

people to hear it, and each one gives his response to it. On the same principle that part of the mind that can communicate by telepathy can comprehend and understand and that part that cannot, knows nothing about it.

There were several instances where I followed those different ones and I presume that each one of them went to some one who had been in the telepathy class. I did not seem to lose sight of the fact that I was listening to the music in the show tent surrounded by people, and at the same time I seemed to be where every one of these thoughts were. Once I tried to see what I was doing and then I saw it was not my physical self, not my real thinking self that was there but the thought I had sent out had taken my form.

Among those visited during this experience was a little boy sleeping in a corner of a very poorly furnished room on a pile of straw. It seemed when I went in and touched him he looked up as tho expecting some one, and he said: "Have you come?" I said "Yes." "What is the message," he asked. "I feel the glow of new health," I replied. He rubbed his eyes and said, "I do feel it, and now I can sleep warm, altho my blanket is not heavy enough to cover me."

I could see that boy growing, could see years ahead of him, and I saw him addressing audiences.

I went to another, a man sitting in a chair asleep; that is his body was asleep, but there stood a perfect man by the side of that chair. I gave him the message and he seemed to comprehend it and to be utterly surprised that his body was in the condition that it was. I learned that the thought I sent out and could see in space as myself, had no message to give, not one single word more nor less than just the message entrusted to it, and it said to this man, "I feel the glow of new health." He looked at his body. He seemed surprised but said, "I will make this body like myself."

I have often wished I could know whether those people received that message.

When I am telling you of seeing myself out in space like that, in the hundreds and thousands of cases, it is just as real to me as you are and a good deal more so because I knew what each of my thought forms were doing, could see where each one

went, could see the kind of people I visited and I was allowed to see the spirit self of not less than a thousand different people. I learned this, that the spirit self can only hear the message in the average case when the objective mind is sleeping.

It took about four minutes to think all of this. At the end of four minutes I asked those thoughts to come back to me, and they stopped and said "This we cannot do now, because every kind thought and every helpful word that man has ever uttered is an eternal entity, and will never again return to the one who pronounced it, until it accomplishes its mission.

We are your children. We are just as much eternal entities as you are. We have just as positive an existence as you have. We want to live, we want to work, we want to keep on, and on, and on, and that is the reason we want you to send us out, because the messages you have asked us to deliver tonight are only one of the millions we will deliver through the ages yet to come."

A peculiar thing about a telepathy exercise is, that when you get through with one of them you do not care for it any more. You do not care to review it for the sake of seeing what it was, because the moment you undertake to do that you seem to be disturbing a thing that you have already started into action, and it is so much easier to send another lot of thoughts than it is to try to review the lot that is already out in the field.

While these thoughts said they never returned to stay, they would return in one way; not again to nestle within the precincts of my mind, not ever again to be a formative thing in which my mind was the matrix from which they started; but they would come around in the cycles of their journey time and again and tell me what they had accomplished.

Then I could see how beautiful, true and real was Isaiah's vision when he said, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

I learned a wonderful lesson. I learned that that little thought that went out, when it first started out, all of the parts were in perfect agreement, and I asked one of them why they agreed so thoroughly. "We had such a good start." "What was

the start?" "It was the music. That music helped us out, helped us away and helped you to see us swing out into space."

Then I asked if it was because the musicians were interested in the thought going out. "No, they did not know anything about that. They were interested in sending out tones from their instruments that harmonized. They were interested in harmony and the thought simply took its way."

Often we find this to be the case. I remember once I had a lady patient who was very nervous and everything in the world that made a noise disturbed her.

She wanted to be where it was absolutely quiet and when she got where everything was absolutely quiet then she thought everything was dead, and she wanted something to move so that she could feel that she was alive. She was nervous and I selected a time for her treatment when there was no general commotion about the house and then some one started playing a piece on the piano. She said "I wish that piano was in the sea." I said "I thought you were a musician?" "Yes, I used to be, but not now." "That lady is playing 'Meditation.' That is one of the masterpieces of music. Every little wave that goes out from that song carries with it harmony and every one of them carries a message of harmony to people who want harmony. Listen and see if it will not bring a message of rest and sleep to you."

She listened. It was a new idea to her. Some of her musical sense and personality had been suddenly awakened and aroused as she listened and in a little while I could see that she was keeping time with her fingers. A short time after I saw the drooping of the eyelids and very soon she was asleep.

If you could get the vision that came with that telepathy message you no doubt could see the soul of the composer of that music winging its way to that woman, carrying the thought that when the whole world is set aside and man begins to look out beyond the noises and discords he can catch the harmonies of heaven itself and write them into music.

And another thing you might have seen is the place the thought of each man fills and occupies in his work.

Some one asks, "Do all the thoughts you send out go?" Yes, but they do not all go where they are intended to reach. One thing that convinced me of the inadequacy of imperfect

thought, thoughts of revenge, of evil thought, was what I could see when I was sending that thought that night.

I saw thoughts of revenge start out from minds that would do another harm. I saw they had nothing to guide them and saw them dash themselves to pieces. Not one of them would go out very far until he would say he had nothing to guide him and try to get back to the one who sent him. And most of them get back.

While the others rarely come back but when they do they come laden with some of heaven's choicest blessings. The thought that helps goes on forever, because it follows the path of every other perfect thought and that every perfect intent has traveled.

I saw another thing. Many of the thoughts we send out in our telepathy messages are not properly directed to the right person, that is, to the right part of the person.

One of the things that attracted my attention was this: That in each person there are three divisions that can be easily seen.

There was the sense consciousness, the intellectual consciousness and the spiritual consciousness.

The sense consciousness is that one which can know either pleasure or pain. The soul is the part of the mental, invisible man that becomes diseased, and many souls I saw were diseased.

The soul that would do another harm, that would bring malice, envy or revenge into another life, is as full of poison as a person's body which is full of arsenic.

I found that there was a spiritual part of each one of those individuals that felt neither pleasure nor pain. While it could feel neither pleasure nor pain, it could make anything that it wanted to make.

Among the things which I saw take place was the change which spirit brought about in so many people. All of this seemed to be very real to me. In four minutes it was all over and when the show went on I did not think of it again until the following morning.

Why? For this very reason, that no human being can exist and continue for hours and hours at a stretch to think those

thoughts, until we know more about how to correlate this higher consciousness with the other parts of consciousness.

I asked this question and the answer came very clearly and very quickly, "Why is it some will not get this message which I send now, until some time later?" And the answer was, "They do get it right now but they do not know that they have it because they are consciously thinking of something else." But I said, "Do they get it?" "Yes, the mind has to get it. It cannot be otherwise. Spirit never fails to get a response when it addresses itself to spirit. Spirit responds to spirit, no matter how little or how great is the effort to reach it. Then be sure that when you send your message it is your spirit that sends it.

Then I asked if I should exercise greater effort. "No, exercise no effort at all. Just think the thought that you want to send out in space and let it go, let it be; give it expression just as you give the words you utter on the platform expression and let them come out of you just as they are received."

Another thing that interests me, I did not see how I could think of those things in so short a time. The thought itself was a very circumscribed thought—"I feel the glow of new health." There is very little in that thought. And while I was thinking about that one of my thoughts turned and looked at me and said "Little." It is as big as you are. It is all of you and more. The glow of new health stands out as old as time, as old as eternity. It is the expression of the Infinite as it expresses itself in the growth and development of all life. It is a meaning that nothing except the higher intellect or spirit can conceive; the glow of new health." I asked, "Was this intended as a spiritual message when it was framed?" He said, "No, it was not, but man being spirit at the foundation of himself, is constantly, when trying to uplift the race, thinking in the terms of spirit and sometimes framing words to express those terms, even though he is utterly unconscious of the fact that spirit exists."

The most peculiar thing was the wisdom of those answers and the immediacy of the answers. Not a thing was withheld; and all this seemed to come at once, and with power.

For that four minutes and what it gave me I would be willing to work forty years, because I know it to be true. I would like

to have everyone in the world realize the value of it. Every one is doing more good than evil.

I learned during that experience that every time you feel kindly toward any one you are helping God to make the world like He wants it. You are manifesting a part of your inheritance by that very act, even though you do not intend it so.

While a million of my thoughts appeared to go out, probably a million more were formed as they went along because a new one came whenever a new soul came to listen, and we multiplied them.

Buddha in his illumination looks upon a man not only as an individual but as a multiform being. He divides himself into just as many personalities as are needed to reach the various individuals to whom he addresses himself. There would not be any life without this great division of thought, because everything is helping everything else to exist.

For a moment those forms of thought which seemed to be a division of the original thought, seemed to be as real and as large as a person. And then afterwards they seemed to simply merge into an atom of soul and if that atom, if that thought should come into the listening spirit that occupies a human form and is recognized by it, it would take on the form of the one who sent it, and it would express itself in the language he used.

Then again it would take its place as one of the separate little parts of a sunbeam and a million of them could be in a vestige of light, so small it might find its way through a crevice.

Another thing—this thought seemed to be searching. I remember one of those thoughts approached a great building and in that building there was quite a number of people to whom this message was addressed. It was built of stone and it was evidently somewhere in India, as we have quite a number of receivers in India. I thought, "How will you get in there?" Quicker than lightning, before I could think, that thought was in there, and then there was just as many of it in there as there were people, and those people heard the message instantly.

They talked to this person, received the message, was thanked by them, and in an instant it was gone.

I seemed to be each of these separate entities. While I was one I was a million, and while I was a million I was one. There

was no separateness simply from the fact that all was the same thought. When two people agree then those people upon that particular point become one, or when a hundred people voice the same sentiment it is the same as one voice, and when all people agree, if that agreement is to uplift humanity, then truly is the voice of the people the voice of God.

And so, there is nothing mysterious when you stop to think about it, that all of this great division should take place and yet at the same time be correlated into one. Though I address myself to thousands it is a separate voice to each, and divides itself into as many parts as there are ears to listen to it.

Another question I asked them was how this thought exists forever. "Because thought is a movement produced from the original Source of all things." "What do you mean?" I mean it is a product of mind." "Do you mean the mind produces that which the spirit does not?" "I mean the mind is the part of spirit that knows. The part of spirit that feels is soul. The part of spirit that is, is spirit itself, is being, yet, it is all spirit. The intelligence of spirit we call mind, the sensibility of spirit we call soul, and the existence of spirit we call life, or being.

I thought how wonderful it would be if I could at some later day look in as I was permitted to look for those few fleeting moments and see the result.

There was about six thousand people scattered over the world who are listening each Thursday night to receive a telepathy message. I seemed to be able to see every one of those in that vision that lasted three or four minutes. I saw myself enter, as it appeared, into hovels, and I saw the most beautiful soul sit up erect out of a chair in which a man was reclining in a most horrible position. I could see that his physical body was deformed, and yet when the thought awakened him he sat up as straight and perfect as I am, and I said to him, "I feel the glow of new health," and he said, "I do too, and I am going to make my body that is so twisted and turned stand up as I am standing now." I would like to know where that man is, because I saw him, saw his soul, saw his spirit, heard his voice, and I heard him say those words.

I know that such a condition exists because once in a while we receive a message, a letter from some boy or girl, saying "I

am just a little boy," or, "I am just a little girl, but I believe there is something out in the world can send me thoughts. My mother taught me to pray and she told me God would answer my prayers. I want to join your telepathy class and I want to see if I can get a message from out there some way."

I could keep telling you these things until I had described a thousand people as plainly and distinctly as these. When you allow your mind to go out into space and help another, remember if you could call them back and ask them, "Shall I send you? Will it be of any use?" You could hear them, you could hear with that ear that is soundless, you could hear them say, "Send us: send us. We never go out in vain." If you ask them why they want to go—they will say "Because I want to live, I want to work, I want to grow, I want to be my own free self."

This is the lesson you learn when you send out a thought of helpfulness. We cannot think constructive thoughts in vain. We cannot strive in vain because out in the great space where your thoughts go you will be permitted after a while to go with them. You will be permitted to see where they go, permitted to see them enter every place and know how they deliver their message, and you will be able to see the soul that awakens and responds in more or less distinct degree to that message you have given.

No thought that has in it the idea of helpfulness is lost, nor will it stop, nor will it hesitate until it has accomplished the purpose for which it was sent. This is encouraging and it is wonderful to live in the age in which we are learning these things.

In reviewing a history of eighteen hundred years and the people who have lived and worked and written, we find that Morris Bucke, the author of "Cosmic Consciousness," speaks of only fifty people who have developed to any great degree the power to receive or give telepathy messages, and some of these did not do it in that sense, but today we are approaching a time when all have an opportunity to enter this kind of consciousness.

It belongs to this higher self. It goes out on the wings of hope, looks into those future years and sees what they have to bring. It goes down into the very depths of human life to seek its virtues.

One writer in comparing Buddha to Jesus said that Jesus looked into human souls and saw the good there. He saw the good that would overcome all evil. He saw the light that would finally dispel darkness from the mind of men. He saw love that would destroy and dissolve all the hate and malice of humanity. He saw love that would one day reign supreme.

He saw a community of perfect bliss among the children of men in the years to come. He saw nothing but the good.

Buddha saw the evil and saw how needful it was that some man knowing the perversity of the human heart should go out and point out to man their frailities and lead them, if possible, to a place where they could wash themselves of the stains of sin, but had he looked for the good he would have seen it.

But probably five hundred years before the time of Jesus there was not a possible chance of the prophet making that appeal to the human soul, because two thousand years passed by before the great ground swell of human thought caught the cadence of a higher harmony and made the permanent work of man the searching of human hearts for good. Jesus saw the good in man and today other men are seeing it.

When I think a thought that is helpful I do an eternal act. I perform a deed that cannot be lost.

I give form to a creature that will never die.

I send out into the world a power that cannot fail. And if a man should live and suffer all kinds of trouble and pain in order to acquire even one glimpse of that knowledge that this is true, it is worth the struggle.

One vision that might be of interest to you was just a moment of a thousand years to come: When I was permitted to look upon that period of human life for just a second, that second was equal to a thousand years of ordinary time. I could easily see where Edward Bellamy was when writing his "Looking Backward." It was easy to see the field from which Jules Verne got the materials for his speculative novels. It was easy to see where Frank Stockton got his material for his great War Syndicate, or Rudyard Kipling pointed out so clearly those things that can happen and paints them as though they had.

In response to my request that I might look into the future I was permitted to see men with nothing more than their own

thought building houses more beautiful than any architecture has ever devised, without one single material except what the mind created.

I saw more beautiful temples built without the sound of hammer or saw than Solomon ever dreamed of making. I saw the human race actually doing things without the use of machinery that they today strive to their utmost to do with the most perfect inventions. I saw that for a second, and it was only for a second, and yet the work I saw performed would have required a hundred years to complete it.

I asked, "Why did you show me just this particular thing and then came back something that reminded me of myself again, my conscious self, and that is, you have tried so often to comprehend and to make others comprehend that quotation from Jesus, "All things are possible, to him that believeth," and this is the result of such belief realized.

Another thing I thought of was the harmonizing of human interests. I asked, "Will these interests ever be harmonized, and if so, how?" And then I was allowed to see people, more people than there are today, living in perfect security and peace. I asked the question, "Who owns these homes?" They said, "The people." "Does each have a separate home?" "Everybody has a home." I said, "What do you mean?" "I mean that the earth has now been considered the inheritance of man and every man is entitled to just as much of the earth as he uses and no more."

I said, "Now I am getting into socialism, single tax or something of the kind." "No you are not, you are coming into human affairs when humanity understands itself." "How long will it be coming?" "This is several hundred years ahead of your time."

The time is not far distant when many people will be able to tell you such stories as I have told you. Some of you will be able to do it. Some of you are ready to do it now if you were ready to trust yourself to tell what you yourself think. That is all it takes.

I asked this question, "Will I know at any time, in consciousness, about those who receive this message? Will they know in consciousness that they receive it?" The answer was this—"They will sometime. Sometime they will know and sometime

you will know, but that is not your present concern." It is peculiar to have one part of yourself stand face to face with you and tell the other part of yourself what it ought to do but that was my experience and I remember what seemed so ridiculous to me that I asked the question, "Why may I not now see what is becoming of all those messages I have sent out and that you say have been received?" He said, "Up to the present time and for some time to come it is not any of your business what becomes of those messages. It is your business to send them, and when you do that part of it with all of your power and give your whole self to it, then those who can return it bring it back to you, and it has to come back and it will come back clothed, nourished and full grown when it does. It will bring back a measure of its experience, a measure greater than you ever dreamed, full, pressed down and running over."

I felt encouraged to know that my thoughts were not lost, that my efforts could not be exercised in vain; that those messages cannot go astray, because as long as there is a single soul in all the world that needs to feel the "glow of new health," needs to express life in its natural, normal way, there is an open mind, a receptive soul to which it can come again, and some time those thoughts will come back like bread cast upon the waters; they will come back like words that have been sent out, and they will endure, even when this world has passed away.

Jesus no doubt had a more beautiful vision than the one I have described, when He spoke with such positive assurance and said, "Heaven and earth shall pass away, but my words shall not pass away." You have uttered words that will not pass away; you are uttering words every day that will not pass away. The words of yours that offer help and encouragement from the bottom of your soul will live eternally. To say, because it is conventional, that "I hope you are well," or "I wish you well," does not mean anything, but to feel it, to think it, does. To be it, does still more, and to determine to reach some with it is the highest aim.

So many times man has interfered with the answer to his prayer because he has anticipated it and framed it in language that will tell God exactly how he wants it answered. And he

asks something out of a sphere of which he has no knowledge whatever.

Now I feel that I have not described to you one-hundredth part of the beauty or the power of what I have tried to tell you, simply because the region where that knowledge exists, the sphere where that consciousness is, has no language except the language of the unconscious mind.

Had it a language equal to its comprehension it would be wonderful. But it probably would still be incomprehensible. It is not any wonder that a man like Shakespeare, or Bacon, or whoever wrote those sonnets and plays of Shakespeare—it is not any wonder that he could write one hundred twenty of those sonnets, dash them off in a very little time. How long did it take me to get the material I have given you? Enough material to make a hundred volumes as large as all of Shakespeare's works, in those few seconds, if I had time and opportunity to express it.

What I have told you belongs to thought, and it belongs to the thought that is closely on the surface, close to the self-conscious mind. I mean by the self-conscious mind, the state of one who is conscious of himself as separate from other selves. Cosmic consciousness, or spiritual consciousness is consciousness of himself as merged into the great Infinite Self, a part of all there is.

The border line is so close that we step over it occasionally, but the language necessary to express it, and the kind of consciousness when you get across the line is so distinctly different to that which is just below, that no wonder John in his revelation said that he heard words not lawful for him to utter.

But when we see beyond pleasure and beyond pain, we see the world as it stands with those two things that have dragged man down through the sense realm and kept him out of his spiritual inheritance. When we see those things we wonder why it is that we could not rise above it all. But when we see we have these senses, this pain and pleasure, we must rise above it, and when we rise above it, there being neither pain or pleasure, there being no feeling, we see no sin, see no evil, see no darkness, and when Paul saw that he said "There is therefore now no condemnation to them that are in Christ Jesus," and to be in Christ as Paul saw it was to have Christ Consciousness; was to know the

relationship to God as union with Divinity, as freedom from pain, freedom from pleasure; no condemnation, no sin, no evil, no darkness, no discord.

Our thoughts that make for the betterment of humanity, that elevate, are privileged to roam through that entire space where no inharmony exists, where no pain can enter, where nothing except the purest and best can be.

When I looked at my watch when the orchestra quit playing the whole scene moved away, and after going through experiences that would have required what appeared hours and hours just four minutes had elapsed. And yet if I were to tell you all that I saw, all that I was conscious of, all of the places of which I was conscious of traveling over, all of the world I saw and the people I seemed to meet, it would have taken days, months and years to have had the experience.

And then I could comprehend how a thousand years is as a day. I could comprehend how time, space, here, there and now merge into one. All of that happened to me in four minutes of time and this is not all. I could tell you of incidents like that over and over.

Many times since, I have for a moment been able to glimpse that crowd again. I have been able to see my thought go out and divide until now I am convinced that this is the manner in which one person sees another. He sees the personality of the sender simply because the person's thought takes his form. My thought could take no other form if a soul could see it, except my form.

And for this reason they see me in the form that I appeared to the woman in the Tennessee village and also to the man in the picture show. The next morning this man was the first one to greet me and told me on sight, "I saw you as plainly as I ever saw you in my life and heard you tell me the message over in the picture show." That was the only time I have ever had any consciousness of being with the person and the person at the same time conscious of my being there, and yet I have had hundreds and hundreds of experiences of being there myself, of communicating with other persons. I have never been conscious of communicating with, or seeing the mind of a person who is not in his body. I mean a dead person, as an apparition.

I have had frequent experiences of being able to know what my mother, who has been in the other world since 1900, thinks about things; hundreds of times I have known what mother thinks about things just as well in my thought interchange as I would have if I could go to her and hear her talk to me in words, telling me, but not conscious of her presence, nor conscious of anything but her thought. But I know that it is my mother's thought.

I have been able to get the thought of others and know the sender but I have learned this much about telepathy and that is that only thoughts of the character to which you make yourself receptive come to you out of the silence. Some will say, "I would be afraid to be able to get thought."

Are you afraid of your own thoughts? No thoughts will ever take form coming from another person to you until you have been able to see your own thought in your own form.

It has to be your thought before you know anything about it in consciousness.

It has to have your form and be your own thought before you can have it in a cosmic sense.

The first self you can see in the telepathic world before you can comprehend the perfect self of any one else, will be your own perfect self. Then you can see the perfect self of others. You say, "Then if you can see your perfect self you are perfect, are you?" No, you see what you can be some day, what you will be some day. You cannot escape it and you will never have any doubt about it afterwards.

When you see yourself able to comprehend the whole of space at one glance, to comprehend the existence of eternity as one moment of time, then you will never again be frightened when the word death is pronounced to you.

When sickness, disaster, discouragement, disease, any of those things may be mentioned to you, if you have heard the perfect voice from the perfect silence, the thought of so-called death, no longer exerts a disturbing influence, for then you realize that life is eternal.

In the foregoing pages I have shown you how thoughts of destruction are fragmentary and have nothing to support them in space. They either dash themselves to pieces or return to the sender. When such thoughts do return, and come into con-

sciousness again, they have no connection whatever with thought that can be classified as telepathic thought.

Thus, the fine discrimination we need to learn, is how to distinguish between the thoughts that come to us and those that come out of us.

While all thought must come out of us, must really be our own before it can be expressed, we should learn how to identify the return current of our own thought and assume responsibility for its effect upon us.

In the case of Job, the thoughts of despair, disease and destruction, which made him fearful, were not only a return of his own thought, but he recognized them as such, as indicated in his own statement "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." Failing to find any association in space, his thoughts came back to him with all the strength of their fearfulness.

The most valuable thing we learn in the study of telepathy is that every constructive thought we formulate and express, helps some one, and in time returns as a helper to the one who thinks it.

Fear makes man a coward. Some one says, "Sometime when I get to be a little better than I am now I am going to take up telepathy. I would hate to be open now to all of the thoughts that come in." Well, they are coming anyhow. Just such thoughts as you are receptive to are coming to you anyway. What are the thoughts to which I am receptive? Whatever I believe, that is all. You believe that there is evil in the world, you believe that half your fellowmen are criminals at heart? If you do, then in your atmosphere, no matter how pure you say it is, stalks the evils of the world oftener than any other thing.

The things you believe are the thoughts that are coming to you. They are the thoughts which you have given freedom of passage, but to the man who is not afraid no fear will trespass on his grounds, no malice, no revenge, no envy ever invades his pastures or despoils his fields. Why? Because his mind is not open to such things. He is looking forward to a time of greater freedom, greater enlightenment, greater knowledge, greater power. Power comes when man has laid aside his weakness. Greater health; health comes when man has laid aside his

thoughts of disease, and ignorance vanishes when knowledge is admitted. Falsehood goes when truth comes in. Truth and falsehood are opposite ends of the same path and each move in exactly opposite directions.

Two very brilliant sisters were here once, for the same purpose. They wanted me to help them to resist the effect or influence of malicious animal magnetism, which they thought had been cast over them by a certain person.

The "alleged spell" came to one of them in the form of a trembling, to the other one, in the form of a shadow. One had to sleep with a light in the room to keep the shadow away, and the other one could not sleep in a draft.

They did not like to hear me say that they could not receive such thoughts without making themselves receptive to that character of thought. And they assured me that if the person who was casting this spell over them, should hear me say this, they would send thoughts to me that would make me unable to do anything.

I not only assured them that I had learned how to keep such thoughts out of my atmosphere, but I convinced them that they were deluded, which was the first step in working out of their difficulty.

CHAPTER X

CLOSING THOUGHTS

I know telepathy is the communication of spirit with spirit. It is the language of spiritual consciousness. Its vocabulary is not words, but absolute, unqualified, infinite MEANING. There is no imperfection in its language. Not a single color in it can lose its shade.

Not a single tone in it can be made inharmonious.

The name of its one language is harmony.

Though I have had hundreds of experiences like the one I have told you about, I am just a practical man who is telling you what has come into his life as actual experience.

I regard the chemistry of science as highly as I regard the chemistry of thought.

I place as much value upon a carpenter's square as any carpenter.

I know as much about and regard mathematics as highly as any one.

I do not believe that any man can understand anything I cannot comprehend, or that any human soul can have an experience that any one else cannot have if he wants to have it and believes he can.

Therefore, I can tell you, after having had all these experiences, that every thought we think into space, when observed by eyes that can see thought forms, sees our forms.

We are known by those whose eyes are keen enough to see us.

Our voices, although whispered in the deepest silence, are audible to those who can hear with their spiritual ears.

When we realize these things, we know that real thoughts not only have form, but live forever.

They are actual entities and a kind word cannot die because it goes out in the personality and the form of the thinker and the speaker and lives on and on through all the ages, an eternal thing.

Probably the angels of heaven that have the everlasting work of enlightenment to perform are made up of the forms of those who have done good deeds toward man.

This is the one subject I want to impress upon you. When I tell you that your thoughts are yourself I am telling you out of an experience that has been repeated over and over again. I want to impress you with this because I think it would please you to know that every one of your constructive thoughts is just as well dressed, just as perfect out in space as you and makes just as good an appearance in the world of spirit as it makes where you are.

I do not want to tell you that those distorted fear thoughts of yours, those thoughts of your own helplessness, weakness and priggishness or whatever else you want to call it, I do not want to tell you just to make you feel bad that every crippled thought you send out in space goes crippling and hobbling along, dragging and crippling through space. I do not want to tell you this because it gives you distress.

When I tell you that you can think no thought but your own, can recognize no thought but your own, I am telling you the truth as I know it. But as I make this statement free from any care of what you or the world may think, free from any possible influence that might change my thought or change my decisions, I tell you that you, each of you, stand a thousand fold higher and a thousand years nearer the goal than you have any idea.

You are closer to the spirit world than you think. You are closer to the solution of the problems of life than you have ever dreamed. The step is shorter than you have ever dreamed it was possible to make it.

If you could see yourself as I see you now you would know that what I am telling you is true and you would be willing and glad to throw your thoughts into that constructive form so that those which come back to you shall be those bearing a harvest of good deeds, a record of good performed, of hope aroused, of memories awakened of the things of the past, of future opportunity, of good things to man; of many of the fears and many of the misdeeds of past lives canceled forever from memory. These are the things you would see.

Telepathy is the language of the spirit. It is the vocabulary of the cosmically conscious man. We are rising into that consciousness more rapidly than we think.

Again I tell you, try this—it cannot hurt you and it may help. Determine that hereafter, no matter how you may have felt in the past, that you will not allow yourself to think a thought, that you will not allow yourself to perform an act or to speak a word to a human soul that can wound that soul. Try to cultivate a voice that has lost its power to wound; try to speak out of an experience that has washed its feet in the blood of its own heart. Try to see with eyes that have become incapable of tears. Try to hear with ears that have become insensible to sound; and then there is no sound that you cannot hear, there is no word that you cannot comprehend, there is no thing that will be hidden from you that will help you to rise.

If I can get you to grasp this thought that has been of so much value to me, has condoned for so many mistakes, has been able to find value in what seemed a fruitless action and found a principle within what seemed to have been smothered, I shall feel repaid for my effort.

I intend that every thought I think for my fellowmen shall be that which if it reaches them will help them, will encourage them, will make them strong, give them more power, make them better, and which if it returns to me again can bring back with it a report of good deeds done, a mission fulfilled—and one of the most impressive things that ever came into my experience was that return thought of mine, which said in a pleading voice that seemed to fill the whole of infinite space; "Do not call us back. Send us on! You cannot send us out in vain. We cannot go in vain. We will come back to you some day when we have accomplished our purpose, when we have delivered our message and it has been received."

Are you willing to try as the price for the voices that come out of the silence for the messages that belong to you—are you willing that every thought you think into space shall be that of forgiveness, that of love, that of helpfulness, that of health, of life, of truth, of knowledge, to every human soul in all the world that now is here or ever will be? Then you will take the first step, you are making the first preparation for the reception of those messages that come out of the inaudible, those pictures that come out of the invisible, those powers that come out of imponderable, insensible space.

CHAPTER XI

STUDY OF THE REAL MAN

In the foregoing pages we have discussed specifically a number of suggestions and their practical application. Let us now for a brief period consider the real man in his various phases, his beliefs, his method of thinking, together with his reasons for thinking. In fact, we wish to call your attention to man as we today understand him.

Man cannot be comprehensively considered without an intelligent idea of the Source of his being; his own inherent physical, organic, moral and intellectual constitution and the relations he sustains toward external creation, being but variant manifestations of Supreme Power.

For every effect there is a pre-existent appropriate cause. The idea of son pre-supposes father; of creature, creator; of man, God.

In accordance with the unchangeable law which we call natural, but which is really divine, the child exhibits in some degree the traits of the parent.

In order to properly understand the Real Man we must have some conception of that Power which made him; in Whose likeness he was created.

That God exists is proven by irrefutable evidence, both material and spiritual. That He created all things, rules them according to fixed and independent laws, and intends them for some definite end is also established in the same manner.

From its contemplation the mind arrives, by a process of rigid reasoning, at the concept of a First Cause, possessing these attributes in final perfection.

These independent proofs of His existence, functions, attributes and intentions are equally entitled to consideration. Each is relevant, competent testimony and they are reciprocally corroborative.

There is no contradiction possible between two logical ideas of the Divine Will, one based upon pure philosophy—a proper understanding of the natural evidences shown in creation—the other inspired by man's realization of his oneness with Deity.

They harmonize perfectly and each corrects and elucidates our concept of the other.

The intelligent, wise, powerful and benevolent arrangement of the universe is natural evidence of the existence of God.

But as a rule this great truth has led rather to barren adoration than to beneficial practical results. This is because so many base their belief in a God solely upon revelation and refuse to admit the possibility of His existence being predicated upon any other evidence.

They forget that, as speech is older than grammar, as men reasoned before Aristotle, as principle must always precede practice so God was prior to creation, and the fact of His existence, His attributes and, measurably, His will are clearly demonstrable by natural evidences and do not depend upon the Book, true and inspired though it may be.

Indeed should all sacred literature be suddenly wiped out of existence there would still be left the vast volume of God's works, done under His "own hand and seal."

Every layer of the Earth's crust is a page and in the pages are profuse illustrations of the fossil remains of the different forms of life that have marked the transitional stages in the upward progress of unfolding life.

From varied view-points, since the infancy of the race, all men everywhere have been taught the existence of a Supreme Being.

Their ideas of His powers and functions have differed with their varying degrees of mental culture and moral development.

Belief in an over-ruling Power, is as old as humanity.

The perfect memory and the universal knowledge that lie back in the labyrinthine chambers of the unconscious mind, have whispered to all sorts and conditions of Men, in all ages and in every clime the story of their Divine origin.

Hence, the universally prevalent belief in some sort of a Superior Being who by some miraculous means "Created Heaven and Earth and all that in them is."

The troglodyte of the Stone Age, whose mystic monoliths are at once the delight and the despair of the archaeologist; Egyptian worshipers of Osiris and of Isis, whose shrines still stand upon the banks of ancient Nile; swart Hindu devotees along

the sacred Ganges; men and nations of every tribe and kindred, of every time and tongue, have recognized this Power.

As the Hellenic Zeus, His temple crowned the Acropolis at Athens and overlooked the blue Aegean Sea; as the Roman Jupiter, His altar topped the Capitoline Hill beneath which raged the tawny Tiber.

Various as the names by which He was known were the powers and functions attributed to Him.

God was considered, not from a standpoint of unchanging law, but as a Deity embodying the human qualities of love, jealousy, hate and mercy and existing for the express purpose of satisfying the personal wants and ministering to the selfish requirements of individual men and nations.

Jehovah, God of Israel, was "an ever present help in time of need"—for assistance upon all possible occasions; temporal, not spiritual salvation; was the Israelite's ultimate desire.

He was a jealous God of many moods. Who exacted an eye for an eye and a tooth for a tooth, unless His wrath was appeased by acceptable burnt offerings. He was not a cheerful Deity, but in His grand, gloomy and peculiar way remorselessly rolled on the wheel of destiny, which crushed all before it except when induced to turn aside by prescribed genuflections and appropriate sacrifice.

Aristotle's God was the unmoved mover of all things, a sublime egoist who thought forever upon himself, as all else were unworthy his contemplation, and foreclosed all possibility of providence or prayer.

Celsus, the Greek, Platonist, believed in a Supreme Good, higher than all existence, who, with original uncreated matter, made up the constant sum of the universe. He recognized nothing supernatural, nor redemption from sin. His thought tended to obliterate any special divine aim or interest in man and consequently to nullify Christianity.

This emasculated Deity was about at par with the one evolved by Philo, a Hellenized Jew but shortly antedating Christ, Whose God was absolute, incorporeal, perfect; only to be known by right reason; dealing with man only through the Logos, His creative and inspirational instrument, His rational power.

Similarly the Arabian philosophers conceived a kind of divine busybody, acting through ministering Angels. They attributed to him directly every human action and explained all things, even the natural sequence of cause and effect, as direct interferences of the Deity.

But finally came Christ, ushering in the dispensation of grace, as opposed to the iron rule of the Mosaic law, and with him new ideas of the God-head as a benign All-Father, and of man's relative position in the eternal plan.

What is this God that men in all ages, ignorantly or with knowledge, in blind belief or intelligent faith, have loved, feared and worshiped?

God is that Personality, or Individuality, or Being, or Law by which all things animate or inanimate are brought into, and continued in existence.

The religionists who ignorantly imagine themselves to be the true followers of Christ, believe in God as a personal Being, possessing all power, filling all space, constituting all wisdom—omnipotent, omnipresent, omniscient. An "Eternal One whose presence bright all space doth occupy, all motion guide."

The material scientists speak of this great force lying without the pale of consciousness as the First Great Cause, the Law of Growth, and Light, and Evolution, the Law of Nature but even to themselves these terms are meaningless.

Considering God as a person, as we consider man as a person, we falsely conceive of God, as in the image of man, with like senses and passions and subject to the same errors as ourselves.

When we fully absorb the idea of God which, having made all things, permeates them all, is perfectly acquainted with his creation and knows everything, and of man as able to do all things, in compliance with the law, to fill all space with his mentality, not his body, to know all things, we think of man in the image of God.

Law is a rule of Government.

Artificial laws are certain prescribed rules, laid down by legislative bodies; for the regulation and ethical guidance of men in their manifold interrelationships.

Natural laws are the underlying principles which are invariably conformed with in the production of like effects acting from like cause, under similar conditions.

Natural law is self-existent, without beginning or end and is the cause of the uniformity observed in all phenomena in Nature. Natural law is, and in expression works always from cause, never from end.

The government of the entire universe is dependent upon the existence of Natural Law.

All scientific knowledge of both organic and inorganic matter, and the forces and phenomena observed in their varying relations, is based upon the existence of these unvarying laws. Also in the realm of psychology we observe laws governing the finer intellectual and moral forces.

Hence we may say that all of the observed phenomena in nature are produced in conformity with natural laws. Generally considered we may speak of these processes as the universal law of being.

In other words, law is the observed order of things.

Hence we may say that there is just one law, by which all created things are governed, just one order of action, which must be observed by every creature conformably with its own inherent constitution, but as everything has a certain definite constitution and bears a fixed relation to every other thing, it follows that there must be as many manifestations of the law as there are relations between substances.

Our understanding of these various manifestations of natural law is constantly being changed and amplified. Science once discovering the principles underlying a certain set of phenomena, is able to classify similar phenomena, wherever in nature they may be observed.

Thus we have many standpoints from which to study various substances. For instance, a nerve trunk or other structure may be considered from either a physical, chemical, physiological or psychological viewpoint.

Physically we can study it in its mechanical relationships, in its reaction to electricity and by any or all the laws controlling the physical properties of matter.

Chemically we can resolve it into the elements of which it is composed, such as oxygen, nitrogen, carbon, sulphur, phosphorus, etc., also note the chemical nature of its compounds, such as proteid, albumen, etc.

Physiologically we consider its office or function, i. e., the carrying of impulses or impressions from the brain and spinal cord.

Psychologically we consider the nerve trunk or axis, as an outgrowth of the brain or nerve cell, and as such, participating with the cell in the transmission of thought and intelligence.

While it is manifestly unnecessary at present to elucidate all of these relations we may investigate the most familiar of them, those which concern the substances and creatures by which we are surrounded, and which, for convenience, may be illustrated by the following classification: Inorganic (physical and chemical), organic (intelligent), moral (spiritual).

Physical laws govern all matter and control the gross or molecular relations with matter, of the same, or different composition.

Hence, matter in the solid form is held together by the law of cohesion, its molecules being placed in close proximity.

In the fluid form, matter flows or falls by the law of gravity, its molecules being more widely separated.

In the gaseous state, matter tends to expand, its molecules are more widely divergent; the law of cohesion has been overcome; the molecules repel each other and tend to fill all space.

Chemical laws deal with the composition of the molecules both elementary and compound, in both the organic and inorganic worlds. Viz.—pure carbon when burned, in the presence of oxygen, or in the ordinary atmosphere, forms a gaseous compound. The molecules of the elements carbon and oxygen break up and reunite into a compound molecule containing one atom of carbon and two atoms of oxygen, Carbon Dioxide—CO.

More complicated, and differing from mere inert inorganic matter, we have intelligent organized or organic matter of which all living substances, both plant and animal, are composed. Organic matter is subject to physical and chemical laws as well as the laws governing organic matter.

The morphologic unit of structure in organic matter is the cell, characterized by intelligence, and in the case of the fertile ovum and the fecund seed we find it harbors in its minute confines all of the intelligence that marks the parent structure from which it springs.

It is quite possible that the human ovum, and perhaps other forms of cells are possessed of the knowledge of all truth; engraved upon the tablets of perfect memory.

It is certain that the unconscious mind of man is possessed of an intuitive knowledge of all truth, illustrations of which are to be found in hypnotism and the case of certain prodigies in mathematics, in harmony, etc.

Hence, we may say that all of the knowledge that mankind now consciously possesses came originally from this perfect mind possessed unconsciously by man, and as man has passed through the various stages in his evolution up to the zoological scale to his present position, this perfect mind must have been given to the primitive form of life from which he developed, and hence is the common heritage of all forms of life.

Cells, the basis of organized matter, are further distinguished by motility, irritability, conductivity, nutrition, reproduction or propagation of species.

In pluricellular organisms, however, the cells become specialized and are given certain work to do, i. e., the liver cells secrete bile, the muscle cells contract, nerve cells transmits, etc. In this way we see the functions possessed by a single cell, taken up and specialized by a special conglomeration of the cells. The muscle cells being concerned with contractility, the nerve cells with transmission, the digestion and assimilation of food is performed by the organs of alimentation.

While the whole mechanism with its elaborate functions is under the control of the nervous system and brain, the brain is in turn used by the mind for at least a portion of its processes. However, the problem of the mind's relation to the brain is the most elusive and difficult to solve of any that has ever confronted the scientist.

The conscious mind is the general office in which the every day routine affairs of life are transacted, and which is developed in accordance with the increasing needs of the animal.

The unconscious mind resides in the inner sacred precincts busied with problems of physical control of which the conscious mind knows nothing. This is the sleepless eternal part of us, the "Kingdom of Heaven" upon which we may draw in this life and through which only can we hope to reach the shadowy goal of immortality toward which we are drifting.

Organized tissue is not only amenable to the physical laws controlling inert matter, but also to organic laws, the laws governing their perpetuation, reproduction, growth, etc. These may be denominated the laws of health and have to do with maintaining the normal action of the organic functions.

In those vertebrata, which in the process of specialization have evolved a certain nervous system, capable of producing concerted intelligent action, we can apply to a degree, laws governing conscious intelligent action.

These differences are largely ones of degree, caused by the more elaborate structures and by the possession of a greater amount of conscious knowledge.

And in the case of man, who is possessed of the greatest degree of conscious knowledge and who has evolved a keener sense of his relationship with other beings, we find moral laws governing such action, just as cells of the tissue react to certain irritants in the physical phenomena of inflammation, etc.

To the moral nature, murder, theft, and fraud are abhorrent, and produces the spiritual reaction known as remorse, conscience, etc.

Natural law as seen in all life proclaims the beneficent plan of the Creator. In the study of Evolution we are able to determine the fact that all forms of life have been evolved from a minute unicellular organism which must have been endowed with infinite power for spiritual unfoldment through physical development, growth and expression.

In the struggle for preservation, perpetuation and growth, which all forms of life have had to make against varying and often adverse environment, covering a period of millions of years, these forms have possessed, and still do possess, the power of developing qualities which aid them to overcome the obstacles which lay in the path.

Hence the creature of the air has been supplied with wings with which to sail rapidly through the atmosphere, the fish have been given fins and gills with which to navigate the seas.

The creatures of desert places have been endowed with great endurance and are able to forego water for long periods, while man, possessing a potentially perfect body, has now begun to develop the spiritual side of himself, the real man, nor does it surprise the thinking man when told that he has not accomplished one millionth part of what he is capable of accomplishing, nor learned a millionth part of what he is capable of learning.

Each of these great laws of nature acts independently; a ship floats because the submerged portion of its hull displaces a volume of water equal to its total weight, and will continue to do so as long as this condition is complied with, although its occupants should infringe every law of health or morals.

A man who swallows a deadly poison will die from this infraction of organic law, although he may have been one of the Lord's anointed and taken the drug by mistake.

Another man may steal, lie, cheat or in other ways violate any or all of the provisions of the Moral Law, but by sedulously observing the laws of health, become robust and rubicund; and another, neglecting the laws of health, may, while devoting his life to the most philanthropic ends, be racked with pain.

Every law bears its own reward for compliance and punishment for infraction.

Mariners observant of physical laws will sail in safety; those who are not will lose their ship.

Intense enjoyment springs from active compliance with moral law, its observers become objects of esteem and affection to other intelligent beings who delight to honor them; disobedience, aside from creating insatiable desires, punishes the transgressor by the perpetual longing of his surviving moral sense for the higher enjoyment, and incurs, for him the malevolence of his fellows.

Observers of organic laws obtain health, vigor and mental buoyancy. Transgressors are punished by lassitude, pain and dissolution.

Natural laws are universal, immutable, irrevocable. No man in any country can respect himself or enjoy the esteem of others if he suffers his brute propensities to predominate.

In no age or longitude has any man, born with a perfect inherent and inherited constitution and observant throughout life of organic laws, been visited with disease or pain other than that consequent upon accidental injury or senile decay.

While all natural laws harmonize with man's constitution, the moral and intellectual laws hold the supremacy.

Should drunkards and debauchees establish their health and enhance their happiness it would be contrary to all logical conclusions.

We find that in every case these laws, with their attendant reward for consequent indemnity, act in strict consonance with right and justice and in perfect harmony with each other and the perfect plan of creation.

The law is perfect in plan, absolute in action, irrevocable in effect. By and in accordance with it all things were created and are continued in existence. Through it man lives and works and has his being.

By compliance with its terms, his entire life will be serene and free from sin, or if he has lost or forfeited perfect mastery of his being he may regenerate his body and redeem his soul.

God created man in His own image, after His own likeness, but whether in strict accordance with the Biblical narrative it matters little. Neither is it essential to know whether the creationists or the evolutionists are correct in their theories of the origin of humanity.

The Adamic legend, and whether it be history or allegory is immaterial, is closely analagous to the traditions of most ancient nations, and their myths concerning man's origin contain striking parallels to the Paradisaical state of the protoplasts and their ultimate expulsion from Eden.

Adam and Eve represent humanity, whose self-indulgence brings sin and misery into the world.

They are prototypes of every man and woman who, in their arrogance on finding themselves to be free moral agents and, ignorant of the law of their being, they cease to trust the God

within them and break the silver thread connecting them with Deity for the gratification of their conscious desires.

Their transgression and fall are typical of every mortal pair who, eating the forbidden fruit of the tree of knowledge, find the apples of Eden but Dead Sea fruit which turns to ashes in the mouth, and feel within themselves the beginnings of apostasy from God. But humanity has its restoration to happiness well in hand, for it has learned that redemption is possible through the ascendency of intellect over carnal instinct—of the wings of faith over the things of sense.

Many curious myths, arising from speculation upon the origin of the race, and combining both creationist and evolutionist theories, are found in the folklore of most savage tribes and among the legends of tutored and untutored nations of ancient times.

Many of them represent men as fashioned from clay by a supernatural being. Of the antipodean aborigines the Australian savage believed that the god Pund Jil made men of clay; the Maori legend, prevalent in New Zealand, is that Tiki "took red clay and kneaded it with his own blood;" the Melanesian idea is that "man was made of clay, red from the marshy side of Vannia Leva" and the woman of willow twigs; the Mangaian theory was that "the woman of the abyss" made a child of flesh from her own side, and the ancient Hellenes held men to be descended from clay figures baked in the heavenly fire filched by Prometheus.

Of the Evolutionists, the American Indians claim descent from coyotes, beaver, bear, etc., and there is an old Creek myth of the Arcadian Myrmidons as descendants from swans and cows.

Many Greeks boasted of being autochthonous and this idea of descent from rocks, trees, and other objects finds its parallel in the Zulu bed of reeds, the Australian Wattle gum, the great tree of the Ovahererros, the rock of Central Africa, the cave of the Bushmen, and the North American and Peruvian myths of tree or stone as original progenitors of the race.

These ideas are presented simply as subjects for interesting speculation, and to show the similarity existing between different theories of the genesis of man.

Neither man's primal origin nor ultimate destination materially concern the purposes of this book.

I consider man exclusively as he exists in the world today, and in speaking of his constitution and highest interests, I must be understood as meaning those pertaining to this world.

This book does not directly touch his eternal interests, which are the domain of theology rather than of moral philosophy, but as the same God presides over both his temporal and eternal destinies, it is demonstrably sure that what will advantage the one cannot but advance the other.

In the Spiritual, as well as in the physical world, God governs by fixed laws. With the possible exception of Jesus Christ, mankind has been vouchsafed as yet only a knowledge of the physical, nor does it profit him to spend time in vain speculation upon that which is at present veiled from finite understanding.

A proper knowledge of being—of the real man, teaches how to live to the best interests of oneself and one's fellowman, and to have done this, more nearly conforms to the Divine plan and tends more nearly to the glorification of the Father than conformity with man-made creeds and ceremonial rituals, which like the old fashioned insurance policy, offered a reward that could be attained only at the price of life and the lapse of whose premium, to continue the illustration, sacrificed, not only the hoped-for reward, but condemned the luckless victim to the alternative of a highly colored Hades; instead of insuring him on the endowment plan, permitted him, when he has paid the premium in the coin of effort, to draw his reward and possess, while yet in the flesh, the Kingdom of Heaven within him.

Whatever his origin, whether ascended from the amoeba or other protoplasmic form of life, or created full grown and completely equipped, perfect from the hands of his Master as Minerva full-armed from the brow of Jove, man has everywhere preceded history and become civilized through the same progressive stages.

Protoplasm, the physical basis of life, is like potter's clay, to be moulded in answer to the needs of the indwelling perfect mind.

The mind of the lower forms of life, from which man was evolved was as perfect as it is in the most dazzling genius in the

galaxy of the world's most illustrious sons. The organ for the expression and use of the perfect mind varies in the different species of animals as well as in different men.

The small and most incomplete portion of the perfect mind with which we are most familiar, we call consciousness. The variation in the degree of intelligence manifested in different creatures is only a variation in the amount of conscious knowledge they possess.

Just as the arm of the blacksmith answers to the demand of his daily toil and develops enormous strength and proportion, so will the brain, the organ of expression for the perfect mind, answer to the demands made upon it and develop **Para Passu** with the amount of legitimate usage.

Know then, that laying back in the recesses of what we call the unconscious or subjective mind, is omniscience seeking expression, omnipresence awaiting to annihilate space, and omnipotence, each man's birthright, only awaiting for him to believe and discover how to cultivate and use it.

The brain we know to be perfectly plastic to be moulded according to the needs of the mind. While the mind is perfect, it must needs educate its principal organ, the brain, to fulfill the needs of life.

Man is essentially a speaking animal, and it is necessary for him to form and fashion by specialization and practice, one spot or center in one or the other hemispheres of the brain, for speaking purposes.

In this center is stored a vocabulary of symbols or words by which the mind communicates its thoughts in a systematic and intelligent form to others.

The human family had its stone age, when its units were merely beasts of prey, warring with apparently inadequate means against gigantic carnivora.

It is vain to speculate, through what unnumbered centuries man continued in this condition, analogous to that of the modern Esquimaux and incompatible with a numerous or stable population.

After the extermination of the prehistoric carnivora by natural or human means, there succeeded the pastoral state, with

its flocks and herds of domesticated animals and ideas of individual ownership.

The changing seasons of the semi-tropical zones, encouraged the shepherd's wandering life, precluded all idea of property in the soil and obstructed development of the arts, particularly architecture.

With greater leisure came reflection and intellectual progress; astronomy for example, having its putative origin among the tents of Shem. It was the contemplative pastoral life of Lot and Abraham, duplicated today under the black canopy of many an Arab sheik.

Next came the agricultural stage, with its gradual development of social life, the idea of a personal homestead and individual ownership of land.

Tacitus describes the ancient Germans as transitional, agricultural nomads—as were the Visigoths and Ostrogoths of later centuries.

But aeons prior to this, as proven by the ancient Sanscrit language, the great Aryan family tilled the ground and became lords of the soil—a settled agricultural people.

From plowing the earth and building cities it was but a step to building ships and plowing the wave.

They were skilled in sewing, weaving, pottery and masonry, and even before settling down used numbers as high as 100.

They domesticated the cow, the horse, the dog, the sheep—their passu, or herds, constituted their pecus, or wealth, long before pecunia assumed the form of currency—they had passed through the bronze and iron age and were acquainted with most of the useful metals and valuable grains.

Every evidence of history locates the earliest seats of civilization in tropical climes, along the rivers Nile, Euphrates, Tigris, Indus, Ganges and other great water courses; the great convenience of these means of inter-communication greatly facilitated trade, social and political intercourse and consequent rapid advances in civilization.

Eventually the shores of the Mediterranean succeeded to their inheritance and along the coast of that tideless sea flourished "the glory that was Greece and the grandeur that was

Rome"—long-enduring empires whose intellectual bequests were the life of later civilization.

Trans-Alpine civilization is of comparatively modern growth and the civilization of the frozen North is still in infancy. Primeval man amidst the tropical abundance of a genial and fertile climate had much to stimulate his aesthetic faculties, but little to encourage civilization of the arts for producing food, the intellectual development consonant with his position as a moral and rational being.

As the race increased it spread over the earth; drained swamps and cut down forests, transforming plains and valleys into fields and pastures; made rivers and seas its highways; built cities and under the stimulus of settled leisure, accumulated wealth, acquired tastes and luxurious desires.

Letters lie at the cornerstone of all real and lasting civilization, and we can trace them from our arbitrary symbols of sounds combined as articulate speech, back through Roman, Greek, Phoenician and Ptolemaic modifications of the combined phonetic and pictorial writing of the Rosetta Stone; to their beginnings as Egyptian hieroglyphs or the rude carven ivory of the troglodyte.

The path of every art is similarly blazed, and the guess of yesterday is the science of today. For astrology read astronomy; for alchemy, chemistry. The beginnings of geometry are equally in reach, and even the measurement of the solar year can be traced to the 360 days of more than one ancient nation.

Although man is one of the most modern of living creatures; his progress being clearly discernible from the prehistoric cave-dweller to the finished product of western civilization; whether regarded as evolved from a lower form of life, or as a being called into existence as lord of creation and endowed with reason, unnumbered ages must have elapsed since his first appearance upon earth.

The acceptance or rejection of any specified term. of past duration of the race, involves no essential point of morals, and the idea of unity is essential to and consistent with the physical, mental and moral characteristics, common to savage or civilized man, whether studied in the variant types of living humanity, or through paleolithic phylogeny and art.

CHAPTER XII

MAN AS A PHYSICAL ORGANISM

But from the consideration of the human race as a whole let us proceed to that of the individual Man, as he exists upon earth today, must be studied as a physical, organic, moral and spiritual being, subject to the operation of each of the great subdivisions of the fundamental law.

His visible, tangible body; with its osseous framework, its complex nervous, muscular and circulatory system, its delicate organs of respiration, elimination, sensation and reproduction, its adipose protective tissue and epidermic envelope; is composed of physical elements and subject to the certain operation of physical and organic laws.

Through the influence of gravitation it is liable to fall and be injured like any other frangible object under normal conditions a certain degree of cold will congeal or a determined intensity of heat dissipate its fluids, causing dissolution by freezing or combustion.

As an organized being generated, conceived and brought into the world by similar previously existing organized beings; which subsist on food, grow, mature, propagate their kind, decay, and are resolved into their ultimate elements; man is subject to the action of certain organic laws.

From birth to death, from the cradle to the grave, from the bursting bud to the sere and yellow leaf, every organized body must be properly supplied with nourishing food and health-giving, invigorating sunlight and air.

Compliance with this law gives health, vigor and perfect development. Non-compliance brings imperfection, arrested development, early dissolution.

As an indispensable condition precedent to health the organs must be regularly and judiciously exercised.

Intelligent exercise makes a joy of living; it insures the perfect performance of the legitimate functions of every part and the gratification of every right desire and laudable ambition.

Indolence causes sluggishness of mind and body, functional derangement, denial of proper gratification, general uneasiness and positive pain.

It is quite true that the offspring will reflect the characteristics of its progenitors. If they are perfect specimens of physical health and intellectual vigor the child will likewise reflect these qualities. If the reverse be true there will be the consequent possibility of the child being similarly affected.

From this fact was deducted the theory of hereditary transmission of disease, so popular a few years ago. This theory for a time seemed to justify the Biblical injunction, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." Num. 14-18. However, its rigor has been modified by better substantiated scientific views.

Exceptionally, if indeed at all, is disease transmitted to the child by the parents, and at the worst only a predisposition, to contract disease can be transmitted. We know that the thinker is the man. That the body, both in action and in actuality, is but the expression of mind, hence can be made to reflect any attitude of mind assumed by the man. For one to think that he has a predisposition to a certain disease possessed by his progenitors, coupled with the attendant fear which this uncheerful suggestion creates, paralyzes the tissues and makes him an easy prey to this hereditary taint.

On the other hand the knowledge of the predestined evil that threatens him should be a forewarning sufficient and should cause him to forearm himself and put forth positive effort against the threatened affliction. It should be the means of his building up bulwarks against this disease at least on a par with the perfectly normal individual.

As the influence of the mother's mind impresses the unborn child, through an idea or an attitude of fright or fear, so as to cause an appreciable departure from the normal, so should the Ego with even greater ease consciously impress the domain of flesh and blood over which he is lord of all.

Let the parent be mentally healthy and the child may be born to the lowest and most unpropitious of physical environment, even as Abraham Lincoln, and still rise to the highest position within the reach of man.

Man can most advantageously conform to physical and organic laws and secure their highest beneficial action when he learns their application as demonstrated by physics, chemistry,

mathematics, suggestive therapeutics and kindred sciences, understands his own anatomical, psychological and physiological constitution, and can trace their adaption, each to the other.

Take the single instance of gravitation. Through it heavy bodies tend toward the center of the earth; structures sufficiently firm and erect stand upright; water, seeking its level, turns ponderous wheels and develops almost incalculable force; ships majestically ride their keels, with sails up to catch the inconstant breeze.

Man is brought into harmony with gravitation by the exact nicety with which his mutually inter-dependent bones, muscles and nerves are adjusted for the maintenance of equilibrium.

While the benefits of compliance with this law are obvious, there are possible attendant evils; and man may be maimed or killed by falling from a height; a leak may sink a ship; a reservoir may break its dam and devastate the homes of man; but we should always inquire whether, by a proper exercise of the reasoning faculties and action upon the logical deductions obtained therefrom, these penalties for violation of the law of gravitation might not have been averted.

It is only by experience, observation, reason and reflection that we can arrive at a definite understanding of physical laws, and our relations therewith.

CHAPTER XIII

MAN AND HIS RELATION TO NATURE

The design and system, the law and order which pervade everything, the power that renders all life adaptable to its needs and environment, that has supplied with a prodigal hand, the instinctive power of self preservation and perpetuation of species has been attributed to a benevolent Creator from whom special dispensation might be attained through appropriate attitude of the suppliant.

God is not the capricious despot, from whose throne boons are granted to the elect and calamity launched at those outside the pale of His self-appointed vice-regents on earth. Every man is his own savior and redeemer—a steward into whose hands God has entrusted His treasure, to use with profit and return with usury.

The trend of the world is benevolent, universally, not individually, and in every detail is arranged along lines tending toward gradual and progressive improvement.

Every created thing tends toward harmony with the cosmic plan, and the happiness of animate objects depends upon their conformity with outside conditions.

The earth has undergone many revolutions and is constantly advancing. Geology shows the earth's adaptation for successive and even higher orders of animal life in its gradual improvement and preparation for man.

Before man was, life, death and reproduction prevailed. Upon his appearance the order of creation was not changed—he was adapted thereto by receiving through natural evolution an organized structure and animal instincts as well as reasoning powers.

On the approach of the first winter of its life the young robin, actuated by instinct, seeks sunnier skies, unknowing the cause or end of its flight.

Man is different. God gave him faculties to observe phenomena, trace cause and effect and rectify his errors; and the arrangement of the world is such as to give full scope to these powers.

But notwithstanding, man is the most wonderful of sublunary beings, with endowments surpassing all other earthly creatures; no other item in the sum of creation presents such varied and seemingly anomalous and paradoxical contrasts.

At times he is the very apogee of evil; again, he bears the impressed likeness of God. In crime, war, devastation, a devil incarnate; in charity, scientific research and practical philanthropy, a spark of heavenly intelligence struck from the Infinite.

Man (part human, part divine, the immortal hampered by mortality) seems essentially irregular and complex.

The lower animals are simple and regular. The eagle, bold and ferocious, is regularly and consistently so; as the dove, by contrast, is mild and inoffensive; but each is placed by nature in an environment which at once gives scope for and sets a limit to the exercise of its inherent instincts.

An eagle which one day rapaciously tore every bird that crossed its line of flight and the next mourned the death of its victims and pityingly healed the wounds of those whom it had mangled, would be considered inconsistent and consequently unhappy, because torn by conflicting natural principles.

But man, most essentially important of terrestial creation, presents equally anomalous and seemingly inexplicable conditions because through ignorance of his nature and of his status in the divine plan, both his own position and the Creator's intents touching him have been rashly and erroneously judged.

While men have realized that they are the crowning achievement among created things, they have on the whole, been pessimistic regarding the future progress and unfoldment of man and his achievements.

Some indeed, are ashamed to accept the facts of evolution, which show us as nothing else could, what has been accomplished by living creatures in the past and is prophetic of what may be accomplished in the future.

The coercion exercised by the inflexible dogmas of religious creeds have cemented nations and races into strong religious communities, it is true, but they have held them in the vice of hypnotic torpidity, making of life a hibernating period whose awakening was to take place only when the body should have begun its "long sleep."

The scales are falling from the eyes of humanity. The shrine of truth is now the mecca, to which all earnest and enthusiastic men are making their pilgrimages. Desire, constant, continual and emanating from a believing heart is taking the place of the formal harangue, called prayer.

Structurally, as an organized being in a physical world amidst an environment of physical organisms, man is animal.

He resembles the lower animals in natural feelings and desires and the exercise of the alimentary and reproductive as well as all other physiological functions.

Man too often follows the promptings of his animal propensities and in listless materialism limits his life to the narrow confines of sensation without even contemplating the elevating and unlimited powers of the mind.

The mind is a perfect thing and has been since the birth of life. It is the storehouse of universal knowledge, absolute truth, and perfect memory. It has guided the building and adornment of the architecturally perfect body—adding to it as the centuries passed, until man appeared as the most perfect monument among the wonders of nature.

This perfect mind erects, rears and controls our bodies and furnishes us an organ adapted to utilize, just so much of the perfect mind as may be needed, in the struggle with circumstances and environment.

It is a demonstrable truth that all forms of life have been given everything needed and everything sought for, in the course of their development. And it is reasonable to suppose that the perfect mind, the divine part of man, was given him to utilize and can be utilized in the ratio to which he makes a constant, earnest effort to use it.

In man we find the most perfect organ, in creation for the expression of mind; the brain may be likened to a stringed instrument capable of an infinite range of harmonious thought; touched by the fingers of the mind in moments of inspiration, it has given us all that is immortal, all that is ideal in the history and literature of the race.

External nature exhibits a vast concert of titanic power, beyond man's absolute control, but within prescribed limits subject to his will. He does not come as the homeless, helpless

stranger he would appear to the untaught mind, but as the rightful heir of creation entering upon his heritage.

The ground he treads bears in its fecund womb, inexhaustible possibilities of production which need but intelligent excitation to bring forth abundantly and to blossom as the rose.

Delving deeper he secures metals for use in all crafts and arts, and gems which may prove the price of a woman's virtue or a king's ransom.

Impetuous torrents dash over profound precipices on their irresistible seaward way, but man's intelligence enables him to divert their course and utilize their energy.

Over two-thirds of the terrestial ball the pathless ocean spreads—a liquid plain. The winds may dash its waters to the sky, but man launches his bark, spreads the bellying canvas to the gale and makes the trackless deep the common highway of the world.

Even the most elusive, unchained elements are harnessed in his service and measurably subservient to his will.

Where physical energies are too great to be controlled, man observes their course and governs himself in accordance.

He cannot subvert the law and arrest the procession of the equinox, avert the storm and make perpetual spring to bud or summer bloom, but he can foresee the approach of gray skies and winter winds and house him safely, from the elemental strife.

Knowledge is power and it is to the highest interest of human beings, that they learn the constitution and relations of things and discover their possibilities, of ministering to their daily needs. For man's sway extends proportionately with his cultivation of his conscious faculties so as to either control external objects and forces or to accommodate his own conduct of their observed order.

Man is progressive. Time and experience were necessary to harmonize his faculties and teach him the proper relation to the outside world. History records his gradual development.

Ignorant and uncivilized, man is a ferocious, sensual, superstitious savage. To him external creation is only a dread display of powers too stupendous to control—with evil and good inseparably commingled—a mighty chaos of events whose chain of causations is too intricate to unravel.

Partial unfoldment of the higher powers makes him a barbarian.

Civilization is impossible until his own faculties are studied and understood. Then comes a realization of the universal scheme, with its opportunities for the legitimate exercises of all his powers, animal, moral and intellectual.

He recognizes his position as the creature of an intelligent force, part of a perfect plan, and joyfully seeks to know the Law of Being and how to render willing and steady compliance.

He does not undervalue animal pleasures, but views them in their proper light. Having tasted the delights inherent in his moral and intellectual nature he insists upon education in order that he may to the full enjoy his mental powers.

He realizes that his nature and environment imply that the ultimate aim of his existence as a rational occupant of the material world, should be absolute and intelligent compliance with the natural law, in performing his share of the world's work.

CHAPTER XIV

MAN AS AN EGO

Having considered man as an organized physical being, with animal instincts and propensities and a constitution in harmony with the material world, let us for a time study that which differentiates him from mere animals and constitutes the real man —his moral and intellectual faculties of mind.

From the supremacy of reflection, or consciousness over the several appetites and passions of the physical man, in their mutual relations, we get an adequate idea, of the constitution of human nature.

This knowledge will show us, that it is as much adapted to good ends as the construction of a watch fits it to record the fleeting moments.

Mankind and brute creation have in common various instincts and principles of action, some leading to the good of the community, others to the benefit of the individual.

But, as we have seen, man has what the brute has not, reflection, consciousness, and the ability to correct his errors.

Brutes act in strict compliance with their inherent tendencies and relation to surrounding objects. Men also obey their own propensions or instincts, which are called good or bad as they are in harmony or discord with their environment and circumstances.

Brutes, in thus acting, do so in perfect accord with their whole nature, and the same might be said of man, if what has been stated of him as a physical organism were a complete and adequate description of his whole nature.

But that this is not so, is evident from the fact that of all man's principles of action, one of them, call it what you will, conscience, mind, soul, or spirit plainly bears the mark of authority over all the rest and claims absolute control and direction of them, to allow or forbid their gratification at discretion.

From this we must conclude that it is the superior guiding principle or part of our nature that is the real man. Mind is man, and, as all harmonious human action must of necessity be in conformity with our whole being and consequently in exact harmony with the whole creation, it follows, as the night the day,

that it must be given absolute authority and not simply allowed to govern or guide occasionally.

The idea of unity is essential. This controlling principle is the Ego. The physical man is but the facile instrument through which mind manifests itself.

Its chief organ, the brain, with its intricate network of nerves, is the most perfect mechanism in existence; so perfect in fact that the statement has frequently been made that the brain in action constitutes all there is of mind. All that this machinery of brain can do is to aid the mind and keep it in perfect accord with its surroundings by the continuous stream of sensation coming from the special senses. In this respect they are but the cell battery and the connecting wires through which the headquarters of the commander-in-chief, the Real Man, keeps in touch with the vast regiments under his command.

The special senses are but the windows of the mind, gateways for ideas, wax for impressions, agents for the collection of intelligence, which is conveyed to the mind along the network of nerves.

This is shown in insanity. All of the senses may be unimpaired, but they can minister only to the animal nature and in no wise touch the Real Man.

The Real Man, the mind, is never impaired or destroyed—the people we call insane have simply lost the power of orderly physical expression of a mind, none the less perfect, but lacking the facilities for coherent expression.

Like the musician whose expression of divine harmony is limited to his violin. the slipping of the keys do not lessen his skill, and the moment the strings are attuned, he is again able to give physical expression to the melodies, which his instrument formerly gave forth.

This invisible principle which constitutes man is but a manifestation of the Supreme Power which made and sustains him, and in whose exact image he is created.

Is Deity omniscient—possessing all wisdom? This same attribute is possessed in great measure by man.

Is the Supreme Being omnipotent, all-powerful? So, in compliance with the law, is man, and Christ himself taught that nothing is impossible when he said that whatsoever two men

should agree together upon would be done for them "of my Father which is in heaven." Is God omnipresent? Man too can fill all space.

Hung like a diamond at the highest point in the celestial dome is the blue star Vega. It is supposed that the rest of the known universe is rushing toward it with incalculable speed, yet its estimated distance is so great that countless cycles of time must elapse before it can be reached—so great that what seems to be a direct course toward it, may be an angle now imperceptible, leave it millions of miles out of our way; so great is the distance that its light may have been extinguished before man's creation and yet will be visible for uncounted aeons, but when, through any of the instruments of sense, man perceives that star and comprehends it, he fills that unfathomable immensity with his mentality, which is the Real Man.

Contemplation of Deity and its attributes is a study of ourselves, and the man who knows himself knows God.

As all things are possible with God, except that He would in any instance contravene the law, which He Himself has established for the governance of the world, and as man is God in potentiality, so nothing within the pale of the law is impossible to man.

Firm belief, true faith, which is single hearted endeavor to accomplish the aim and end of his being, and that absolute knowledge which is only gained by experience, will enable him to perform what are commonly called miracles, but which we now know to be but natural manifestations of that Supreme Law, which springs into action whenever complied with, regardless of whether such compliance is intelligent, or whether the man acted upon knows how to secure such action or is even cognizant of the law's very existence.

These laws by which everything is governed are the property of all alike. Just as by complying with the law we turn the button and flood our homes with electricity.

Just so with all other laws, when complied with they place in our possession all the power there is—God's power to utilize in our onward march.

Within the law the only bounds set upon man's achievements are those created by his own unbelief.

God has placed within human attainment, impartially and without stint, the means for answering every prayer that man can utter.

He who seeks for special dispensation or providential interference is on the same plane with the South Sea islander who entreats his graven image and household God for rain, in time of famine and victory in time of war.

CHAPTER XV

MOMENTOUS QUESTION—WHAT IS MAN?

What is the Real Man? Is it the body, the corporeal domicile of life, a combination of baser elements—dust—that for the time is transmuted by the Omnipotent Alchemist into the pulsing responsive "form divine," and to dust returned?

Is it the brain, that harp of a thousand strings, attuned to the beatitudes of the Infinite, the most perfect instrument devised by the Omnipresent Artificer, vibrant with the harmony of His divine intelligence, but which in a trice may become as mute, pulseless and cold as does the clay temple of which in life it forms the holy of holies?

Is it the mind, that perfect part of the spiritual entity, that moulds brain and body to its needs—the intelligent manifestation of the omniscient Deity through which all things are given form?

Is it the soul—the aspiring portion of the spiritual man, the motive power back of all mental and physical growth?

Is it the spirit, that part of the indwelling man, the permeating life principle that binds mind and soul together and makes us conscious of our existent relationship to Divinity?

No! The Real Man is the inner man, the summation of the indwelling spiritual entity composed of mind, soul and spirit. Man in his existent form is a dual creature, formed of mind and body—a spiritual entity and corporeal body. The spiritual entity, is the Real Man. His body is the bark in which the mind, the real or spiritual man, voyages over the sea of life.

In speaking of either the mind, soul or spirit we mean the whole of the spiritual triad, which as a whole is mind, but for purposes of analysis we make three divisions of the spiritual Ego.

This spiritual entity is conceived, as constituting mind, soul and spirit. The mind is the intelligent, cognizing faculty of the triad. The soul is the seat of the emotions, the part wherewith we feel. The spirit is the permeating life principle which binds the other parts into a harmonious whole.

The mind (intellect) forms the frame-work of the triad and is likened to the skeleton of the physical body. The soul is the

portion wherein lies the throbbing emotions and passions and is likened unto the pulsing flesh; while the spirit is the life-giving portion of the triad, corresponding to the blood.

The real man is the spiritual in-dweller of his habitat of clay—the Ego—the I am—the me, to which all things stand in the relation of being mine or not mine. By the Ego we mean all that man knows of himself consciously, or all that he may unfold into consciousness.

Of such a man was it written, "God created man in his own image." To overthrow this assertion science has tilted in vain. Materialism with scales and scalpel has busied itself with taking apart and weighing the perfect mechanism of the physical body, in an endeavor to find the secret spring that would satisfactorily explain its workings, on the assumption that man is an automaton—an animated doll—a vastly superior doll, it is true, but still a doll whose every thought, feeling, emotion and act is the result of some special stimulus; a creature of environment, at the mercy of stimuli. That man in spite of his declaration and effort in pulpit and laboratory to prove himself otherwise, IS OF DIVINE LINEAGE; OF HEAVENLY ORIGIN, with potential power to approach perfection in all things.

True it is a tedious and difficult process to call into conscious manifestation this heavenly (spiritual) part of him. Every form of life upon this planet has done its share in the effort to bring the spiritual, the perfect, the God-part, into consciousness. This is the genesis of the Real Man, whose chief duty is still to materialize and utilize the real part, the spiritual part, the kingdom of heaven within him.

Unconscious, but ever rising into consciousness, this transcendent and indestructible portion of being which claims immortal unity with Divinity, is the tireless, sleepless portion of man to which he owes everything, even very life, itself. It was this portion that was able to exist in perfection in the minute ovum. It is the architect which builded in all its perfection the domicile of bones, flesh and blood in which the ego exists.

It furnishes this ego with hands with which to work, with organs of special sense with which to cope with environment and a brain in which to register symbols of speech—words with which to clothe ideas.

It has in fact, furnished all the ideas of which man's repertoire of conscious knowledge consists. For every idea which man consciously possesses came originally as an intuitional whispering from the perfect knowledge of the unconscious mind. It is the well from which the conscious mind draws truth, pure and undefiled.

The conscious ego acts as the watchman, the spokesman and the pilot, which conducts the embodied spiritual man through the vicissitudes of environment and steers him over the seas of adversity into the harbor of immortality.

The port from which it set out is blurred in the misty past, the harbor to which it journeys is veiled in the dimness of futurity, and between the two, man has ever sought to mark his course correctly and read the purport of the "sealed orders" under which he sails.

As God, through and in accordance with immutable law, governs the boundless universe with all its teeming millions, so the real man dominates his corporeal habitation, is master of his fate and captain of his soul.

What then is man's status in this scheme of things entire? Mankind at present is less perfect, as an animal, than many of the lower animal species. He only differs from the animal in the possession of conscious knowledge and of the conscious use he makes of the qualities of feeling, aspiring and knowing, which acquaintance with this perfect self gives him.

But the human animal himself has been unfolded from the lowest form of life. Hence, we draw the conclusion that God endowed the simplest form of life, the unicellular organism, the moneron, with the potential power to develop and transmit to progeny, this power of producing a creature, conscious of his spiritual similitude to God, the Father.

Just as we can forecast the future of the seed which in time fructifies and brings forth perfumed blossoms and luscious fruit, after its kind; just as the child born of woman, will in the fulness of time reflect the characteristics of the parents; so God planted the seed of life, the embryo, which has gone through millions of years and countless evolutionary changes in the process of unfolding a spiritual being like unto the Creator.

Let man realize that he is possessed of a divine and perfect mind, from which he may draw for his needs. This is equivalent to the saying of Jesus: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21-22.

We have traced man's progress from the earliest ascertainable stage of his existence to the present time; considered his physical and organic constitution in its relation to external creation; demonstrated the kinship of the immortal life principle or Real Man to the Author of his Being; and indicated his powers and limitations.

From this survey we are irresistibly drawn to the following conclusions:

Man is lord of creation and has dominion over all the world. His will brooks no interference from material things. Created and governed by immutable law, he finds himself powerless, save in his ability to know that law and act in compliance therewith.

He can learn to know only by experience. His sole method of acquiring knowledge is by doing things.

We have discussed the nature of law and ascribed to it omnipotence—all-power. Man cannot usurp any of this power. The law doing all things precludes the possibility of man doing anything in and of himself. He is in reality but an executor of the law.

Man acting in compliance with the law is a living manifestation of his own divinity.

Man living in conflict with the law is a living demonstration of his ignorance of his own divinity.

Man living in intelligent compliance with the law is a living manifestation of his consciousness of his own divinity.

Man's consciousness of his own divinity, acquired through his own activity, constitutes his power.

Effort is the unvarying price of success and every man, knowing himself to be a reality, possesses the ability to act equally with every other man.

Conscious knowledge of ability to do, is the only available capital of the real man, and it is obtainable only through experience.

The only thing man can really know is truth, as falsehood is the essence of unreality.

The only real starting point for man, in his quest for truth, is that attitude of mind called belief. The real man finds belief to be not the acceptance of truth but the assumption of its existence.

Man, having but one price—effort—to pay for knowledge, cannot exercise effort upon that which he accepts as true. He rests upon acceptance; he acts upon assumption.

When the greatest of constructive statesmen, Thomas Jefferson, stated as a self-evident truth that "all men are created equal" he had just been vouchsafed a glimpse of the real man.

The Real Man knows himself to be a free man, he also knows that every other man is in reality as free as himself.

An understanding by each individual of himself as he really is not only enables him to become conscious of his own freedom, but also enables him to further what every lover of humanity most desires, the freedom of the race.

The real man is not limited by religious dogma, scientific rule or philosophic dictum. His achievements are hampered solely by his own inaction, indolence and unbelief.

Earnest belief, and true faith, which last is the exercise of all his powers to the ascertaining and accomplishment of the purpose of his existence, are essential to success.

That which constitutes man's power is knowledge acquired by his own effort.

The extent of his knowledge determines the extent of his freedom. If he knew the whole truth he would be entirely free.

It is the author's wish that every person who reads these lines may act upon them and by so doing experience the pleasure, happiness and freedom that it has given him to pen them; that each one of them may assume that attitude of mind which will enable him to conceive of himself as an individual spark of divinity, solely accountable for his own weal or woe growing out of the responsibility incurred as such, thus finding himself one with countless millions of his fellow creatures, each an exact counterpart of himself, brothers and sisters, princes and princesses, children of the same father, sons and daughters of the same King —each holding the same price, effort, in his hand—each a Real Man.

CHAPTER XVI

THE WELTMER METHOD

The Weltmer Method is a term applied by a magazine writer in May, 1899, to distinguish my method of healing from those of other exponents of mental and metaphysical healing, and later defined by Dorland's dictionary as a "system of suggestive treatment aiming to bring the body and mind into harmony."

The cardinal principles of my teaching are these: I believe that every person is born with equal rights; that the spiritual part of each person is born in the image and likeness of the Creator, and the same power which produces man produces everything, and that all things animate and inanimate have their continual being in accordance with the laws of this Creator.

I believe the power that created man is omnipotent, possesses all the power there is; hence, the power is all in the Creator.

This Creator in action is Law, and this Creator is known by the names Law, Law of Nature, Law of Being, God, and designated by Jesus Christ as "My Father which is in Heaven."

Man's power does not consist in any inherent, inborn, latent ability that he may possess; his power consists solely in his ability to grasp the meaning of the Law that governs him and to comply with it. His knowledge of this Law and how to comply with it constitutes his power.

I recognize in the language contained in Matt. 18-19, a statement biblical in its origin and both theological and scientific in its meaning; and take the position that a thorough understanding of the language couched in that verse of scripture forms the basis of compromise and unity between science and religion. I believe the religion Jesus taught and the works He did were based upon scientific truths, and when applied according to His instruction are capable of demonstration.

I believe Jesus' entire teachings are as true today as they were the day He gave them utterance. I do not believe He would teach us to do a work we cannot do.

A strictly undeviating course, based upon the principle involved in His aforesaid statement, constitutes the fundamental doctrine of the Weltmer Method. Based upon this principle, I

claim that any person in the world can do what I do if he knows what I know.

The purpose of my life is to teach others what I know. I have no creed except the following: "I do not claim for myself any power or virtue that I do not freely concede to all other men; I do claim for myself all power and virtue conceded to any other man."

At the age of seventeen years I became interested in a little book entitled, "How to Become a Mesmerist." This little book, in connection with other articles from various works on the subject of what was then known as Animal Magnetism, excited a burning desire to know the phenomena connected with these subjects. From this I began to investigate. I studied all the works I could obtain on this subject, in connection with the works of various authors on Mental Science, and also the teachings of Jesus from a practical standpoint.

I investigated the effects of suggestion and every other subject connected therewith directly or indirectly. At last, in the spring of 1895, when my observation and study had reached a well-matured stage, I began to grasp the situation and to believe there was an untold store of knowledge for the seeker of truth along this line of thought.

I began to apply the knowledge I had gained in almost a quarter of a century's study and was successful in producing hypnotic conditions, but was perplexed as to why these things could be done.

In experimenting with the various phenomena of hypnotic conditions, I was led to the conclusion that the power that held the hypnotic subject in the different conditions induced by suggestion was not the direct power of the human will; that the old theory that strong wills control weak ones was a fallacy, as the best subjects out of over two hundred during my experiments were those to whom we would naturally ascribe strong wills.

Continuing along this line until the summer of 1896, I began to study some phenomenal feats that were performed while the subject was in the cataleptic state, wherein the human body was suspended and weights placed upon it that would have crushed every bone in the body had the weights been placed directly upon it while in the normal condition. This demonstrated to me the

control of the physical through the mental. It proved to me beyond a question that thought can and does control the body. It also demonstrated that the effect of suggestion is a physical one brought about by the proper action of the mind, and thus enables the body to manifest powers that would otherwise be utterly impossible; and further, that by proper mental action there is a power brought into action which is completely outside of either subject or operator.

Believing that through the effect of suggestion that physical condition could be changed, I was led to try its effect as a curative agent.

I took up the proposition that if one physical condition could be controlled by suggestion, ALL physical conditions could be more or less affected by it. Hence, I resolved to try its effect upon diseased conditions of the human body; to try every manner of disease presented; and to give every disease a hundred trials before I would abandon it.

My success from the beginning was phenomenal. Among the first cases tried were cancer, locomotor ataxia, tuberculosis, morphine habit, malignant diseases of all descriptions, periodical and intermittent fevers. My experiments were successful beyond my expectations.

In contemplating these results, I was satisfied there was a principle involved in this treatment that had never been fully understood or explained by any of the writers upon this subject.

I searched the archives of literature, studied the mental activities of my patients and also of hypnotic subjects for some clew to this principle, and at last received the first inkling of it from a child less than thirteen years old. While vaguely discussing the question that some force, omnipotent in its nature, must exist just as electricity in diffusion exists, this child suggested that the power involved must be what men call God.

At this time I was still carefully studying the New Testament Scriptures, and my thought was directed by this mere child to the language of Jesus Christ in Matthew 18:19, that "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

I was convinced that all the power there is in the world is one power, that "the Father which is in Heaven" is the only

power Jesus recognized. More than all other things that impressed me in this statement was that the method that started this one power into action was that "If two of you shall agree," which corresponds exactly with the power to produce hypnotic conditions, as there must be perfect agreement between operator and subject.

Like a flash of light the thought came to me that the principle which had so perplexed the investigators of all ages had been stated in this verse of scripture.

From that time to this, my entire work has been to prove the truth of this statement; and in thousands upon thousands of lives, I have seen the principle demonstrated until it is no longer a belief that a perfect agreement secured between two persons will bring to man whatever he asks, but is positive knowledge.

This message I believe should not be the property of any individual, but should be given to the world. Man's knowledge of how to secure this agreement constitutes the knowledge of how to comply with the Law of God. Man is master of all the difficulties that surround him when he possesses this knowledge, accepting the statement that he is the child of a King.

The discovery of this science demonstrated to the author the truth of the statement that "Knowledge is power." My purpose in life is to impart this knowledge to the world and teach men what I know.

My idea, like that of many other investigators, was originally that I possessed some inherent, individual gift not generally dispensed to mankind. My knowledge today teaches me that all the power I possess is the knowledge of the Law of man's being and how to comply with that Law. I also know that anyone who fully comprehends this Law of his being and how to comply with it can do the things that I do. The only difference in the power of men in this world is the difference in what they know.

In all the systems of healing I have examined so far, with the exception of one or two advanced metaphysical writers, there is great stress laid upon the personality of the healer. The principle involved in other methods, as a rule, depends upon the personal inherent qualifications of the healer; while the power of

healing in the Weltmer Method depends upon a clear conception of the Law and how to comply with it.

Another principle is that the power to heal and to control human lives for good can only be learned by doing these things. To know and to do go hand-in-hand in the Weltmer Method.

One of the greatest and gravest questions that man has ever asked is, "Can a man by searching find out God?" In the days of the patriarch of Uz this question agitated the minds of men, and it agitates men's minds today with as intense an interest as it did in the days of old.

Man has always believed in a Being in whose power he feels himself to be; yet what that power is has baffled his keenest research. For thousands of years man has bent over the cradle to learn the mystery of his origin, but no word of explanation ever came up from the little semi-conscious one that nestled there. For thousands of years man has strained his gaze into the gloom of the grave to unravel the mystery of his destiny, but no reply has ever come back from the voiceless dwelling of the worm, the clod and the coffin.

All is mystery; yet man has always believed that a Being other than himself brought him into existence; man has always believed that he will go whence he came at the behest of the same Being that brought him into existence. Who, what, then, is this Being? "Who by searching can find out God?"

Although we may not know the Infinite to perfection, still every forward step that knowledge takes brings her where she can indulge in a clearer vision; and in that clearer vision of what is known, form clearer conceptions of what is concealed.

It is a fact that our conception of any one thing is fashioned in some degree by our conceptions of other things. This is so because all truth is one; there cannot be varying kinds of truth.

So it appears that every addition made to our acquired stock of knowledge makes more valuable that which we already possess.

The greatest and the grandest conception that man can form is his conception of the Infinite—the Great First Cause—God. All men acknowledge the existence of God, but how varying are their conceptions of Him! Let us try to formulate the conception of God that is entertained by a large class of advanced

thinkers of the present time. To do this it will be necessary to consider the prevailing conception, both historically and scientifically.

From the earliest times there have been two theories concerning the origin of things. There have been other theories, but these two have been the greatest ones. One theory is known as Dualism. This theory postulates the existence of two eternal entities, Spirit and Matter; and an attempt is made to explain the existing order of things from the inter-relations of these two entities. It is needless to say that this theory has involved us in a lot of contradictions, upon which man has wasted his greatest powers of thought, in the vain endeavor to reconcile them. Such contradictions as Foreordination and Free Will, Good and Evil, Deity and Devil, Subjective and Objective, etc., etc., have their origin in the theory of Dualism.

The theory of Monism postulates the existence of only one Substance, and that Matter and Mind are only different manifestations of that Substance. The term "substance," as thus used, means only that which lies behind or under all qualities or attributes.

I hold in my hand something that I call an apple. Let us inquire what we know of this something. I gaze upon it with the eye and obtain color and form; but color and form are qualities. I bring it to the nose and I obtain smell or odor; but smell or odor is a quality. I bring it to the tongue and I obtain taste; but taste is a quality. I bring it to the tactile nerve or nerves of feeling and obtain resistance; but resistance is a quality. Having gone the round of the senses, I find that all I have obtained from them are qualities. Of the substance of which they are qualities the senses tell me nothing. I only know **that it is.**

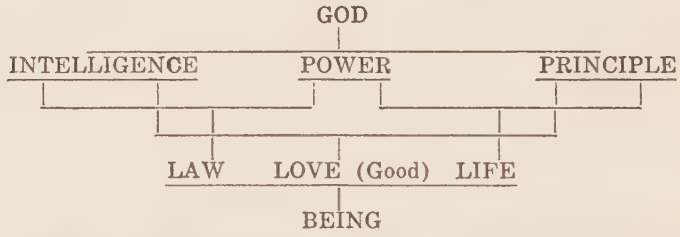
When we come to mind, we find that we have thought; but thought is a product of mind. We have emotions and passion; but these are attributes of mind. We have volition; but volition is an attribute of mind.

Having gone the round of what I know of mind, I find my knowledge of mind to consist of a knowledge of mind's attributes or qualities only. Of the substance of which they are attributes or qualities I know nothing save **that it is.**

Since we do not know what the substance is that lies behind the qualities of which the senses tell us, and since we do not know what the substance is that lies behind the qualities or attributes of that which we call mind, may they not be one and the same substance? That is a true philosophy which finds one cause where formerly there were supposed to be two.

This Universal Substance is also Intelligence—Infinite Intelligence. It is also Power—Infinite Power. It is also Principle—Infinite Principle. It is the Great First Cause—God.

The only term that here needs special mention is Principle. By Principle is meant "the source or origin of anything; that from which anything proceeds." The principle of the oak-tree is in the acorn; the principle of the eagle is in the egg. Infinite Principle is the source or origin of all things, that from which all things proceed.



This Universal Substance, viewed as Intelligence and Power, we call Law; viewed as Power and Principle, we call Life; viewed as Intelligence and Principle, we call Love (Good). Thus we have Intelligence and Power—Law; Power and Principle—Life; Intelligence and Principle—Love. This Universal Substance, viewed as Law, Life and Love, we call Being—Infinite Being—God.

Here we see that behind all phenomena is Being. Wherever intelligence displays itself, wherever Power manifests itself, wherever Principle evolves, there is Being.

Do we gaze with delight on the summer cloud as it lazily hangs, shirred as it were upon strings of intertwined amber and gold like curtains for the bower of the King of Day? It was Being that festooned it. Being gives to the lily its symmetry and to the rose its blended beauty. Being is the vernal bloom, in the painted flower, in the lighted star.

Being is where the worm crawls, where the lion crouches, where the eagle soars. Being sits in the judge's seat, and watches by the cradle of the dying babe. Being dwells in prince's palace and in peasant's hut. Being's voice is heard in the wild winds, in the roaring thunder, in the booming sea; is heard in the still small voice that speaks of duty and of destiny in the silent chambers of every soul.

Is this Being a person? Momentous question! We will inquire in the next chapter.

CHAPTER XVII

THE INFINITE VIEWED AS A PERSONALITY

The question is often asked, "Do you believe in a personal God?" Without stopping to inquire, many declare, "You do not believe in a personal God."

When Christianity came into the world it found two conceptions of the Infinite prevailing on the soils where it took root. One was the Greek conception, and the other the Latin conception of God.

The conception held by the Greek was tinged by his conceptions of other things, and the same is true of the Latin conception.

Greek civilization differed from Latin civilization. The Greek was a part of his commonwealth. No statute could be enacted to control the conduct of men without his voice. The authority of the state dwelt in the person of every Greek.

The Greek was not separate from the authority of the state, nor separate from his fellow-Greek; he was one with the state and one with his fellow-Greeks.

The highest human authority which the Greek could conceive was the state; and of this he was a part. The highest authority which he could conceive—the Infinite—was tinged by his conception of the highest human authority. Hence, Deity dwelt in His creatures. God was the immanent, the abiding, the indwelling God.

As the Greek looked out upon the world of nature, everything that he saw was but a manifestation of this indwelling Deity. Forest and field, sea and sky, mountain and plain, lake and stream, waving field and barren moor—these were but the fringes of His garments—this were but the veilings that concealed Him from mortal ken.

True the Greek had gods many, but this was the Being behind all things—the unknown God.

When the apostle to the Gentiles stood on Mars' Hill and addressed the cultured Athenians, he told them they were too worshipful; for as he ascended from the city, he saw an altar erected to the unknown God.

He then told them that he had come to declare this unknown God unto them; and, quoting from a pagan poet, St. Paul said: "In Him we live and move and have our being."

Here the greatest propagandist of Christianity shows that his conception of God was the Greek conception of God, abiding, indwelling—the immanent conception of Deity.

Roman civilization differed from Greek civilization in that the Latin was not a part of the state in the sense in which the Greek was a part of the state.

The Latin was not a sovereign, he was a subject. The highest human authority was the Imperator—the Caesar.

The authority was distinct and separate from that over which it exercised authority.

This authority sat aloft on a throne of dignity and might be approached by only a favored few.

When the subject would supplicate the sovereign, his prayer must go up through a course of courtiers or mediators; the throne he was unworthy to approach.

The Latin's conception of the highest human authority tinged his conception of Supreme Authority.

God was no longer the indwelling, the abiding Deity, but the transcendental God, separate from the universe. Seated on a throne on some far-off portion of the universe, He, like the Caesar, could be approached only by the favored few.

This necessitated a line of intermediaries, mediators, priests to bear up the petitions of the subject to the throne where Deity sat.

No longer is man a child; he is the servant. No longer is he one with the Father. The Father and the child have been separated. No longer may man seek audience with hope of success, state ceremonials. God and the individual were separate.

The King of kings gives audience only where His ambassadors may appear, and the subjects must treat those ambassadors as they would treat Him.

His worship therefore took the form of court functions and wherever he may be.

It is needless to say that the very terms of the theology that is founded upon this transcendental conception of God are terms of the Latin forum and the Latin court.

As Latin civilization overcame Greek civilization, so did Latin theology founded upon the transcendental conception of God overcome the Greek theology founded upon the immanent conception of God.

True, the immanent conception did not entirely disappear; it still remained, though overshadowed, struggling for a place in the thought of men.

It is now beginning to reassert itself and the day is not far distant that will see it occupying its proper and ancient place in the thought of men.

It is the "modern idea," yet the "Old idea." It is the thought of Jesus of Nazareth, of Saul of Tarsus, of the Greek ante-Nicene fathers, of the Gospel of St. John.

These two varying conceptions of the Infinite necessitates two varying conceptions of the universe.

The Greek conception of the universe was that of an organism, having the elements, powers and potencies of all that exists within itself.

The Latin conception of the universe was that of a great machine, the powers and potencies of which lay outside of itself.

In the Greek conception Being was within the universe, one with it; in the Latin conception Being was outside of the universe separate from it.

The question remains, "Is this Being a person?" That will depend upon what is understood by the term "person."

If by person is meant a being like the writer or the reader, only on a larger scale, one of a class then the term "person" cannot be applied to this Being.

If by person we mean limitation, in any sense, either explicity or implicity, then this Being is not a person.

In what does the essence of person consist? Does it consist in corporeity or form? Certainly not. Am I a person when part of my corporeity is gone and my form radically changed? Most assuredly. What then constitutes a person?

A person, in the sense which the term has been used when applied to God, means a Being having intelligence, sensibilities and will.

Having this meaning of person in mind, is God a person? Most assuredly.

Again, this meaning of person is the historical meaning applied to the term.

In the early drama, when the actor comes upon the stage to represent some historical or mythological character, he at first wore a mask which represented the character which he was representing.

The mask was called his "personam," and the actor in relation to his audience was not himself, but the "personam" of the character which he was representing.

In time the mask was laid aside and the actor assumed dress or garb to represent the character which he was manifesting.

The term "personam" was then transferred from the mask of the actor to the actor himself—i. e., the actor became the "personam" of the character, and that meaning has come down to our own day.

It is the cast of characters of the drama we often see at the head of the cast the caption "Dramatis Personae."

Some of my readers have seen the actor Booth in Shakespeare's play of "Hamlet." In that play Booth was not himself, but the Prince of Denmark—i. e., the "personam" of the Prince of Denmark.

Some have seen Keene in "Richard the Third." In that play Keene was not himself, but the "personam" of England's limping king.

This is the historical meaning of the term "person" as applied to God, and when rightly comprehended it is not confusing, but when wrongly comprehended in this connection the result is "confusion worse confounded."

God is manifested in Nature—i. e., Nature is His "personam"; God the Father.

God was manifest in Jesus the Christ, in all the fullness belonging to the nature of man—i. e., God the Son.

God is manifest in the souls of men (not yet in fullness): God the Holy Spirit.

God is manifest in all things, but according to the nature with which he has endowed that thing.

God is in Lebanon's cedar, in Sharon's rose, in the valley's lily, but according to the nature with which he has endowed the cedar, the rose and the lily.

God is in the beast of the forest, in the fowl of the air, in the fish of the sea; but according to the nature with which He has endowed the beast, the fowl and the fish.

"God is all in all."

CHAPTER XVIII

MIND

We have seen that the universal substance that lies behind all phenomena is also Universal Intelligence. This Intelligence manifests itself only through what is known in consciousness as matter. This Intelligence thus manifesting itself is called Mind. Mind then is or may be called embodied spirit, and the statement can be made that there is nothing in this world that can either create or destroy, but mind only.

In this meaning of the term "mind" we must distinguish it from force. Mind is not force, but it exerts force.

It is strange that those things that lie nearest to our very being are the most difficult to define.

The astronomer may place his eye to the telescope and look upon the stars and planets in the far-off fields of space, and, by the law of mathematics, determine almost to the pound the forces they exert, and how they are acted upon.

He can determine the cause of the slightest disturbance, yet as it approaches more closely to his own being he cannot either locate or determine the slightest cause for the disturbances that occur in his physical or mental organism.

So it is with mind. It lies so near to our very being, is in fact our very being, that it is impossible to define it. It is known to every rational intelligence.

In mind there are various and varying faculties. Mind perceives, imagines, conceives, forms judgments, reasons, but these are not all of mind.

These are the faculties that mind exercises upon what may be known as the plane of the conscious mind, but the mind has other faculties that it exercises upon other planes.

Since the mind is the great builder, the architect, the constructor, it exercises these functions unconsciously, but as a part of that universal intelligence that has not yet become conscious.

Mind is at work in the tree of the forest, building it up in strength and in beauty.

Mind is in the flower of the field, giving it symmetry of form and penciling its petals with the beautiful colors that enchant us.

Mind has built the bird from the little life principle in the egg.

Mind forms the beast of the field, the fowl of the air, the fishes of the sea, yet mind as builder acted unconsciously.

It is mind that still governs, guides, directs, and controls all things that it has builded, whether it be the universal mind that made all things, or an individual part of that universal mind that has built up an individual organism and manifested itself therein.

This life principle or universal intelligence is not all conscious in the vegetable kingdom, but becomes conscious in varying degrees in the animal kingdom.

In man consciousness culminates in conscience, which is a knowledge of this universal intelligence and a realization of its oneness with it.

Man is a creature of two worlds. He is endowed with a nature which in one phase of it he holds in common with the brute.

Another phase he holds in common with the vegetable. The highest phase he holds in common with a higher order of beings.

It is that phase of his nature with which he has been endowed that he holds in common with all animate nature which we are to consider in healing diseases.

There is in everything that has life a universal principle, acting under universal power, and guided by universal intelligence.

This, if left free and untrammelled, will keep every organism in which it manifests itself in harmonious relationship in all its parts; and if inharmony from any cause should result, it is the only power that can establish conditions whereby harmonious results may be re-established.

This power exercises its functions unconsciously.

Mind, then, presents itself to us through two phases, or with two sets of faculties.

One set of faculties it exercises on the conscious plane, and these for convenience of discussion we call the conscious mind.

Another set of faculties it exercises unconsciously, and this set of faculties for convenience we call the unconscious mind.

We are often compelled to divide in thought what is not divisible in fact.

This division of mind into the conscious and unconscious is only a division of thought, and not in fact, for mind is one.

Among the faculties of the unconscious mind we mention first the fact that it possesses a perfect memory.

Nothing that the mind has ever experienced in consciousness is ever lost to mind. It is garnered up and laid away in the storehouse of memory.

Not a sight that has ever gladdened the eye, nor a sound that has ever entranced, not a thought that has ever flitted through the mind as a bird on the wing, but lies in that treasure-house of the soul, the perfect memory of the unconscious mind.

I need not stop to dwell upon the inductions that have led to these statements. It is a fact with which all are familiar.

Drowning persons, snatched as it were from the jaws of death, have said as they approached that boundary line between life and death myriads of thoughts, acts, etc., that they had believed buried in the waters of oblivion, were suddenly recalled and passed before them in an instant's time, and passed in review before them on the plains of memory.

The perfect memory may be represented as a vast cistern into which the thoughts of the conscious mind are continually being poured, and as the thoughts of the conscious mind is, so will the contents of that cistern be.

We can by our own voluntary acts and the direction of our own thoughts make that cistern as pure and as clear as the water from the springs in the eternal hills, or we can make it a cess pool like unto the one which receives the offal and the sewerage from a great city; and the condition of this perfect memory will determine the condition of the physical organism.

"For as a man thinketh in his heart; so is he." Another faculty of the unconscious mind is that it controls the functions and activities of the physical organism.

I stand by a great telescope. I put my eye to the object-glass and witness Jupiter moving in majesty, attended by his eight moons.

I see Saturn in the glory of his halo of three rings.

I see Venus in her beauty and Neptune in his far off grandeur.

What made the telescope? Mind. For what purpose? For the purpose of interpreting vibrations on this physical plane.

What formed this delicate telescope, the human eye? The mind. For what purpose? For the purpose of interpreting some of the vibrations on this physical plane.

So of all the organs of sense; and mind made this exquisite piece of mechanism called the body, nourishes and maintains it for the express purpose of interpreting vibrations of the physical plane, and coming to a knowledge of the manifold forms in which Being has pleased to manifest himself.

Another faculty of the unconscious mind is known as the faculty of physical control.

Sit down and think of something delicious to taste, delectable to the palate.

Stir up the perfect memory of the thought of a luscious peach or the red ripe strawberry, or of any other fruit which the taste delights.

Soon you will see the salivary glands begin to loosen some of their products; you say that your mouth begins to water.

What caused this? Thought and thought only; showing conclusively that mind controls the physical organism so far as the salivary glands are concerned.

It is a fact known by every physician that a mother with a nursing babe can become so roused by anger that the milk in her bosom will become changed, so that the nutriment of her babe acting upon that babe's organism may poison it, give uneasiness, disease, pain.

What made that change in the milk in the mother's breast? Thought and thought only; again showing, so far as the milk in that mother's breast was concerned, that it was under the control of mind.

It is a fact well known by chemists that a man may become so aroused by anger that the perspiration that oozes from the pores of his skin will be changed in chemical composition.

What made this change in this secretion? Thought and thought only; showing again that, so far as the capillary system is concerned, it is under the control of mind.

Man may return to his home from his daily toil, hunger gnawing at his vitals. Let him be met at the threshold of his home with the sad news that wife or child is nigh unto death or dead, and a mouthful of food would choke him.

What made that change in the craving of his stomach for food? Thought and thought only.

And so we might go the rounds, showing that there is not an organ of the human body, not a gland in the body, not a secretion that is not under the dominion and control of mind.

It controls the circulation of the blood; whatever change takes place in this physical organism, secretion or excretion, disintegration or regeneration, is done by thought and by thought only.

Another faculty of the unconscious mind is that it is controlled by suggestion.

When the conscious mind of a person is in abeyance, as in hypnosis, and the unconscious mind in communication with another mind, the unconscious mind believes whatever it is told, does whatever it is commanded to do.

This is one of the most important faculties of the unconscious mind, and is one of the greatest factors in the science of healing.

Another faculty of the unconscious mind is that it has the power of communicating with other unconscious minds by a law known only to itself.

We express that faculty by the term telepathy.

The unconscious mind is ever active, never slumbers, never sleeps. It cares for the body while in sleep.

The unconscious mind considers as realities the creations of the conscious mind.

It possesses all the dynamic force that mind possesses.

It is the seat of the affectional emotions.

It is its high and holy prerogative to perpetuate and to preserve the race.

It is the so-called guardian angel that protects in grave emergencies, and that gives so-called premonitions.

It is in fact the engineer and machinist that keeps the physical organism in repair.

There are other faculties inherent in the unconscious mind, but they are of minor importance in the science of healing.

They belong rather to the domain of philosophy than to the science of healing.

CHAPTER XIX

THOUGHT

There is perhaps no subject that engages our attention more difficult for us to comprehend than Thought. The reasons for this are explained in other chapters, because thought is our very selves.

The brain is the mind's laboratory, the factory in which it produces its product, and the only product that mind produces is thought.

The common conception concerning thought is very vague.

Prentiss Mulford never said anything more weighty and far-reaching in its application than when he declared, "Thoughts are things."

Thought is a substance and a substance in motion, and this motion we call a vibration.

Scientific research has disclosed the fact that the imponderable agents heat, light, sound and electricity are modes of motion.

Recent investigations in our psychological laboratories have shown that thought also is a mode of motion; but motion is unthinkable unless there be a substance that moves.

Thought, therefore, is a substance in motion.

Thought is fast taking its place among the other imponderable agents.

We are to remember that the senses give us only relative knowledge, that things are not what they seem, that matter exists in all conditions of density, from the granite rock to the imperceptible ether in which electricity plays its part.

There is a law of chemistry that declares that one gas is a vacuum to another gas.

Oxygen is a gas heavier than the atmosphere, and when obtained in a free state may be carried in a vessel with the mouth up, as water is carried in a pail.

Hydrogen is the lightest of the gases and the unit of weight in the atomic measure of gases. When obtained in a free state it is so much lighter than the atmosphere that it must be carried in a vessel with the mouth down.

Suspend a vessel containing hydrogen gas over a vessel containing oxygen gas. Take a glass tube with an unglazed earthen cup on each end.

Insert one cup in the hydrogen gas and the other in the oxygen gas, and you will discover upon examination that, disregarding the law of gravitation, the hydrogen gas has descended to the lower cup, and, disregarding the law of gravitation, the oxygen gas has ascended to the upper cup, showing that one gas is a vacuum to another gas.

Thus matter in a rarefied state penetrates matter in a denser state.

How many may be the degrees of density in which matter exists man may never know.

They may be almost infinite in number, the rarer penetrating and interpenetrating the denser, until at last we must come to an ultimate substance highly rarefied, the subsistence of which all other things are existences.

In certain strata of this highly rarefied substance thought plays its part, as in the ether, one rarefied form, electricity plays its part.

In experiments made in wireless telegraphy, it has been discovered the electrical vibrations proceed only in right lines, but in the higher rarefied form of matter thought proceeds in all directions and on all lines.

I have said that the brain is the mind's laboratory, and the product of that laboratory is thought.

Every thought produces a vibration in certain brain cells, and there is a decomposition of the matter composing these cells, and a new substance is given off, which sets in vibration the rarefied form of matter in which thought exercises its activities.

Many years ago Alexander Bain, in his treatise on "Mind and Body," showed that every thought that was formed in the brain produced a chemical change.

Now, scientific investigation shows that the decomposition of matter in the cells of the brain produces a new substance—thought substance—just as in the cells of the electrical battery the decomposition that takes place among the elements composing the battery gives off a new substance; and that substance in motion we call electricity.

It is strange that the thoughts which in the New Testament are characterized as things of the flesh produce coarse vibrations which are disintegrating to the physical organism.

The thoughts which the New Testament characterizes as things of the spirit produce those finer vibrations that are regenerating, rejuvenating and health-producing.

It is a law of physical science that action and reaction are equal and instantaneous and in opposite directions.

A ball thrown upon the floor acts upon the floor with a certain force. The floor reacts upon the ball with an equal force and sends it back with a force equal to that with which it descended.

So a thought in the brain is sent out as a vibration.

Action and reaction are here equal, instantaneous and in opposite directions.

Thought produces the same vibrations in the brain cells that it produces in the rarefied form of matter in which it exercises its activities, and is reflected upon the nervous system, which is but the brain in extension, producing the same vibrations upon the physical organism that are produced upon the rarefied form of matter in which it exercises its activity.

Showing that on the boundary line where physics and metaphysics meet, action and reaction are equal, instantaneous and in opposite directions.

Showing also that thought, instead of being an airy nothing, exercises force upon the physical organism.

Again, this thought is projected, or may be projected, under the direction of the will.

Thought may be formed for a definite purpose and sent out to execute that purpose.

In wireless telegraphy it has been demonstrated that a man with physical material can construct instruments so delicate that they can throw a rarefied form of matter, known as ether, into such vibrations that another instrument, also delicately constructed, can receive the same vibrations and respond to them.

How much more delicate that wonderful battery, the cells of the brain; and so mind can send forth a thought that shall be projected outwardly, and another mind, also delicately constructed, can receive these vibrations and the force thereof, just as effectively as the instruments made by human skill out of the material element.

Take a person suffering with disease, which disease has had its origin in wrong thought activity.

The pain is there, the disease is there, registered permanently upon the physical organism. The physical organism reacts upon the mind. The mind cannot dismiss the thought that the pain is there.

The patient is in bondage to his thought; he cannot liberate himself from it; but another person with a sound mind and a sound body is not under the same bondage of thought.

He can think a thought of ease and send the vibration of that thought outward. It can act upon the brain cells of the diseased person, and engender in those brain cells the same vibrations that are generated in the mind of the healthy person.

These vibrations, acting often unconsciously to the diseased person, register the thought vibration that it is impossible for his thoughts to initiate, and, unconsciously to himself, harmonious regenerating vibrations take the place of the inharmonious disintegrative vibrations, and ease takes the place of disease, and pain is banished from his physical organism.

This may sound strange, but it is not more strange than wireless telegraphy, and operates upon the same principle.

Before anyone can deny the principles propounded here, he must deny the principles that underlie this new and wonderful discovery in the domain of physics.

The efficacy of the healthful thought sent out will depend upon the steadiness and rhythm with which it is sent by the operator, and will depend in some degree upon the diseased person's mind.

When the operator shall have so trained his mind as to send the thought steadily and without interruption, and the diseased person shall assume a passive condition of mind in receiving the vibrations of such thought into his brain cells, the two minds will synchronize and blend, there will be an agreement of minds.

They will sound as one, or as Jesus says in Matthew 18th chapter and 19th verse, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

No matter how persons may differ concerning their conceptions of the person of Jesus Christ or His relationship to the

human race, none will deny that He was pre-eminently a great healer, the Divine Physician.

He established a school of healing.

His disciples were His students.

He taught them the art of healing.

He sent them out to practice their profession.

Surprised at their own powers, they came back to him and reported, "Master, even the demons are subject unto us."

And in laying down the conditions necessary to perform any act of healing, and the necessary conditions precedent to any act of healing, He enunciated the verse that I have just quoted.

A discussion of this, the central thought in the science of the Weltmer Method, will be reserved for another chapter.

CHAPTER XX

CONSCIOUSNESS

In everything worthy of the name of science there are certain terms that must be clearly comprehended and correctly understood before there can be any safe progress in an understanding of the science.

It is perhaps unfortunate that the terms we are forced to use in formulating a new science have attached to them meanings or shades of meaning that a broader knowledge and a finer analysis discover to be misleading.

Such is the case with the meaning or the shades of meaning given to terms "consciousness" and "conscience."

According to the accepted meaning given these two terms, they are entirely different, while the fact is that they are, so far as man is concerned, one and the same thing, inseparable, the same thing looking at different things.

Consciousness has been defined to be, "The mind's knowledge of its own acts and states."

Conscience has been defined to be, "The faculty of the mind which impels us to do the right and to avoid doing the wrong."

It would thus appear that they are different things. In the theory of Monism this leads to some confusion of thought.

In their etymology consciousness and conscience are derived from the same source, and therefore etymologically mean the same thing. Both mean joint knowledge or knowledge in relation to something else.

The safe way is to consider both consciousness and conscience as immediate knowledge without defining either as a faculty of mind. Each is myself.

In consciousness I know the forms of Being; in conscience I know Being.

Consciousness may or may not change my knowledge of the forms of Being.

Conscience never changes. As I know myself in conscience, so am I. We can and we do, in some degree, attribute consciousness to Nature; but we never attribute conscience to her. The brute has consciousness, but not conscience.

Conscience is "the candle of the Lord." Addison wrote better, perhaps, than he knew, when he said, "A good conscience is to the soul what health is to the body."

It is our standing in conscience, not in consciousness, that determines our health. If we stand perfect in conscience, we stand perfect in health.

In consciousness I know the forms of being and realize my separateness from them.

In conscience I know Being and realize my oneness with it.

Conscience has been limited in popular conception to an apprehension of the moral law and our relation to it.

From this limitation it would follow that if there were no other beings than myself in the universe, conscience would disappear, because the moral code would have disappeared.

In this broader conception of conscience it would still continue, for although alone in the universe, my relation to Being would still continue.

Conscience has been limited too much to wrongs of commission, and too little to wrongs of omission; too much to acts, and too little to states of soul.

A man may measure up to every social obligation, be the best of husbands, fathers, neighbors, friends and citizens, and yet have conscience but partly developed.

Indeed, he might be all these and be a devout religionist in the common acceptation of that term, and still one thing be lacking. That one thing being his recognizing and realizing his oneness with Being.

Thus it will be seen that the metaphysics of Modern thinking gives to conscience a broader and deeper meaning than it has had before.

When therefore we use the term "consciousness" we desire to be understood as including in the meaning of that term what has here been explained as conscience.

When we have grasped this thought clearly we will see things from a different view-point.

Then, instead of looking upon the universe as a something separate and distinct from self, it will appear that in the deepest sense we are one with it, because of our oneness with Being.

When we go out and look upon this world of earth and sky and air, there will come a thrill of satisfaction in the recognition of the fact that we are a part of this vast and abounding store of life that we know lies all around us.

When we walk the streets and stroll afield we feel that we are a part of all that entrances us.

We feel all we have to do is to draw from the vast supply of life which everywhere surrounds us all of it that we need or desire to perfect our being.

When this thought is fixed in the soul, we soar with the eagle as with tireless pinions he cleaves the air; we sport with the fishes in the pool; we breath with the rose; we sway with the lily; we sing our matin song with the lark; and our vesper song with the nightingale; wherever Being manifests itself there are we part thereof.

If Being, the Intelligence, the Power and the Principle of all that is, have in us free course and play, this harp of a thousand strings—our physical body—upon which the soul plays, will be kept in perfect tune; this tenement of clay in which it dwells will be kept in perfect repair.

I have said that in consciousness I know the forms of Being and recognize my separateness from them.

In conscience I know Being and recognize my oneness with it.

When I stand in consciousness alone, I stand in selfishness —and oh, how weak and pitiful I am! When, however, I stand in conscience, I stand in selfhood—and oh, how strong! When conscience in us be developed as consciousness now is, we will stand in the fullness of humanity.

When conscience shall be perfected in us, we shall then stand in the fullness of Divinity.

In this process of perfecting there appears to be an unfolding of Being.

In vegetable life there is neither consciousness nor conscience.

In animal life there is consciousness, but not conscience.

In man, as considered as separate from other animal life, there is both consciousness and conscience.

This appears to be the way of all Life to reproduce itself.

A seed falls into the ground. In it is the principle that evolves into the grain of corn. That seed draws from all environment the forces that transmute the waiting elements until they manifest themselves in higher, nobler, grander, more beautiful forms.

Soon a root strikes down and a stalk strikes up; that stalk puts forth its tassel and its ear; that ear perfects its hundred kernels and then it droops and dies.

That little kernel which fell into the soil has reproduced itself, and when the forms necessary to such reproduction were no longer needed they passed away.

This is the process of Life and Love; Life reproduces, Love makes it like itself.

"As myself" is the language of Love, so of Being; the kernel, so to speak, finds environment in physical elements and then goes on to reproduce itself.

"As myself;" "as myself" cries Being—God—when man stands in the perfection of conscience.

CHAPTER XXI

THE KINGDOM

Whenever life manifests itself, there we see principle unfolding, intelligence directing, power forcing.

We see everything that has life unfolding under the direction of law; from the lowest forms of life to the highest, we see principle unfolding; and that principle unfolds, as I have said, by power and intelligence, which power and intelligence are together known as law.

The intelligence and power that evolves in particular manifestations of principle is the law of being of that particular thing.

In the tree or the shrub there is the principle of the tree or the shrub, and that principle is evolved by the law of being of the tree or the shrub.

In all form of animal life we see principle evolving under the direction of intelligence and power.

Each form in which life manifests itself evolves its principle according to its own law of being.

From the worm that crawls at our feet to the eagle that soars o'er our heads, each one comes into existence and goes out of existence according to the law of its being.

Being is in the rose, but only according to the nature with which the rose has been endowed. Being is in the tree of the forest, but only according to the nature with which the tree has been endowed.

Being is in the beast of the field, but only according to the nature with which it has been endowed.

Being is in man, but according to the nature with which man has been endowed, that is, the image and likeness of God.

Now, this law of being that is manifested in everything that has life is the same power that created all things and that keeps all things; created them according to the nature with which they were endowed, and keeps them according to the law of their being.

It is with man that we are most concerned. There is in every organism in which life manifests itself a law of being, and that law of being is sufficient to keep that organism in harmonious

relationship in all its parts, and it is only when that law of being is transgressed that it ceases to perform its proper functions.

This power that keeps every organism in harmonious relationship in all its parts, viewed from the standpoint of the scientist, is called the law of Nature; viewed from the standpoint of the religionist, it is called God.

Jesus very lovingly and reverently called this same power "my Father which is in heaven." Speaking of Himself, He said: "I of myself can do nothing; the Father that dwelleth in me, He doeth the work."

This power, viewed simply as power, is called the kingdom; the kingdom of the High; the kingdom of heaven; the kingdom of God; and Jesus again says: "The kingdom of God is within you."

That is, the law of being which keeps every part of the physical organism in harmonious relationship is inside of the physical organism.

This law operates under the direction of mind; and if man will only trust the law of his being, his Father in heaven, he will be kept in perfect relationship as to physical organism.

"Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee."

It is because man has not trusted this law that he has transgressed it, and having passed outside of it, it no longer works in his physical organism to perfection; and when we come to remember the relationship that exists between the conscious mind, in which he forms his beliefs, and the unconscious mind, through which the law of being acts, and which takes the thoughts of the conscious mind as real, we can then see how this law of being is set aside, is thwarted in the accomplishment of its purpose.

If man had never indulged in the thought of sickness or disease, he would never had sickness or disease.

True, he might have received injury or hurt through external means, but had he only trusted the law of his being, healing would have resulted according to the law of his being; but the moment he doubts or denies the existence of this law, that doubt or denial brings about the non-existence of this law; for, as we have seen, the unconscious mind is controlled by the law of suggestion.

The thoughts of the conscious mind are to it realities; and if the thought is presented to the unconscious mind that the law of being does not exist, it perforce ceases to exist and man is dead in trespasses and sins, which trespasses and sins are the result of unbelief.

When John the Baptist stood on the bank of the Jordan, as Jesus came to him to be baptized, John said: "Behold the Lamb of God that taketh away the sin of the world."

Notice that it is the **sin** of the world, not the sins of the world; and when Jesus began preaching His gospel He told us that the sin of the world was unbelief; but unbelief in what?

If you will go to the rounds of the things that have been stated to be unbelief, you will see that each involves an absurdity.

Unbelief was in the world before He came; consequently it could not have been unbelief in Him.

It could not have been unbelief in His death or suffering, because He had not died or suffered.

It could not have been unbelief in His resurrection, because He had not been resurrected.

It was unbelief in man's own spiritual being, that he was and is part and parcel of the Divine, a part of the Eternal Life, and Jesus Himself says: "I came that ye might have life, and have it more abundantly."

He came to preach the gospel of the kingdom, and that kingdom is the reign or rule of God as well in the physical man as in the spiritual man.

He sent His disciples out to preach the gospel of the kingdom, and we find that this kingdom always meant the reign or rule of the Heavenly Father in the lives of men, as well in the body as in the soul.

When, therefore, man will turn away from the things upon which he has been leaning, and lean upon that sure staff, the kingdom of heaven, which he has within him, the law of his being, the Infinite, the heavenly Father, manifest in his physical organism.

He will then have laid hold on the only true power, the only efficacious power in him.

If he can grasp the thought that he has within him a spiritual principal separate from the Father, but one with it, then he

becomes again, part of that Infinite life that nothing can overcome.

The idea has been very largely prevalent that sorrow and affliction and disease were chastisements sent of the Heavenly Father, forgetting that it is declared in the Good Book that "It is not the will of the Father in heaven that any one of the little ones should perish."

But all these things come to us as the result of our own acts or our own beliefs. It is the will of our heavenly Father that we should have ease and peace and happiness, rather than disease and pain and misery.

And if we will bring ourselves into alignment with His law and strive to think His thoughts, strive to work His ways, strive to realize our oneness with Him, then will disease, pain and misery disappear, and ease, pleasure and happiness take their places.

Then will the kingdom of heaven be realized in us.

Then will the law of our Father have free course to run and be glorified.

CHAPTER XXII

AGREEMENT

It is strange that in enunciating the doctrine of agreement as contained in Matt. 18:19, Jesus should use the world "symphoneo," from which is derived the English word "symphony," and which literally means to sound as one.

Stranger still is the fact that after more than eighteen centuries, when physical science has reached her proud position in the realm of accurate knowledge, that the very word Jesus used in stating the doctrine is the word that best expresses the doctrine today.

Take a row of tuning forks made to sound different notes.

Take another fork, strike it and thus set it in vibration; you will hear it giving forth its note. Soon you will hear some one of the forks in the row respond to the same vibrations and give forth the same note.

The fork in your hand has found its mate; the two are sounding as one.

So two minds can be so synchronized that they will agree, or sound as one.

When two minds agree or sound as one in thought, the desire or thought upon which they thus agree shall be done for them by the Father which is in Heaven.

You see, therefore, that agreement between two minds is entire harmony of mental action, just as two sounds in music blend together as one; there are two sounds, yet only one sound.

Perfect agreement between two or more minds means concentration of all concerned upon ONE purpose.

Where two or more persons combine upon a single purpose, the wills of all blending as one, the result is agreement.

Agreement is compliance with law, it is the first principle of man's attitude toward the law considered aside from anything else or from any other purpose than that upon which they agree.

Agreement still more abstractly considered is the Law. It is utterly impossible to comply with any known or unknown law without agreement.

The man who dissolves one chemical by placing it in contact with another, if his experiment is successful, has complied with the chemical law; in that case, agreement is the law.

When the electrician produces a machine which vibrates with the same rate of motion in which electricity exists in diffusion, he brings out of space an electrical force for his use, or starts into action an electrical law; in that case, agreement is compliance with law.

After the electrical current has been transmitted through the wire for the purpose of conducting it through the streets of the city and fastened to the arc or incandescent light in the residence, it represents in a material way the existence of Law in a spiritual sense.

The light that can be produced at the end of this wire can only be brought into existence, or view, by complying with the known existing law; turning the button that turns on the light complies with the law.

It makes no difference who turns this button, whether it be one totally ignorant of the existing law or whether it be the electrical inventor who constructed the machine.

The light will spring into existence only when the terms by which it becomes a light have been complied with, regardless of man's knowledge of the existence of this law or his knowledge of how it operates or what the result of the operation will be.

I do not want the reader to lose sight for one moment of the importance of this term, AGREEMENT.

The Law of Being, the Creative Force of the universe, the Father in heaven, God, is Law, and there is no way known to man by which this Law will act for man except through agreement.

Therefore the knowledge of this Law and how to comply with it constitutes the knowledge of how to secure an agreement.

The result of agreeing with the law of electricity by turning the button is light; and the result of agreement between two human wills does not depend upon such action for one thing alone, but for anything that man may ask for out of the storehouse of blessings which is the rightful inheritance of all men.

The result of agreement between two human minds depends solely upon what purpose there is in forming the agreement.

In the case of the electrical wire there is but one possible result; in the case of following the idea of agreement between two minds there is any result the human mind can ask for in the way of healing.

A statement of this purpose of agreement is what we mean by SUGGESTION.

Briefly stated, a suggestion is a statement of the thing upon which we agree.

The result of a perfect agreement between two human minds is the accomplishment of any purpose upon which these minds are agreed, or the purpose for which they agree.

All of the blessings of life are the result of agreement, either by willing obedience to the law, acting as one person, or by willing compliance with law, several persons acting as one.

All the evils and ills and shortcomings of life are the result of disagreement.

Any failure on the part of man to comply with the law, either singly or collectively, is disagreement.

All discord or inharmony is evidence of the absence of harmony or agreement, and is the direct result of disagreement.

Jesus is the recognized author of the doctrine of AGREEMENT.

Those who agreed with His teachings were the ones who received the blessings; those who failed to agree did not receive the blessings. In Matt. 13:58 we find the statement, "And He did not many mighty works there, because of their unbelief."

They did not agree with His teachings, hence they did not receive the blessings.

The afflicted whom He healed in every instance formed an agreement, acted on His suggestion, and were cured.

The idea of agreement is the one central doctrine of Jesus Christ around which all other doctrines cluster in subordination; it is the foundation stone upon which the whole science of healing is built; it is the beginning and the end of the whole system.

Without an understanding of agreement, we would utterly fail to comprehend how, or even to attempt, to comply with the Law.

In all of His teaching and healing, He clearly emphasized the proposition of agreement.

In order to comprehend the full meaning of this idea, we must fully comprehend three separate propositions and to be able to combine the three into one act.

These three propositions are: first, BELIEF; second, FAITH; third, KNOWLEDGE.

Belief is the admission or assumption on our part that the thing under consideration is true.

Faith is the action of the mind in determining the actual existence of this thing.

Knowledge is the result of this action, and is brought about through the exercise of faith.

The one who desires to heal must first believe or assume to be true the statement that healing through this method can be done.

Next he must assume that certain processes or methods of procedure must be carried out, and learn how to carry out these plans, thus learning to exercise faith.

Whatever is attained by this exercise is what he learns, and this constitutes his knowledge and in that knowledge is his power.

After having done this much, he must next assume another attitude of mind, which is that the power to heal exists and this power is not his alone.

This power is innate in all life; and in its action is in reality Law; and his act of agreement is compliance with Law, and the result determines the reward of such compliance.

In Heb. 11:6 we have the clear statement, "But without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."

There is no way of seeking this power except by complying with the Law by which this power is found, and the means of complying with the Law is through perfect agreement.

The mistake must not be made of identifying agreement with contract.

Contract has relation to the conscious mind only, agreement has relation to the entire man, to both the conscious and unconscious minds.

To illustrate: There is the home of my boyhood, there I disported myself as careless as the butterfly, there I played with my brothers and sisters. Around it cluster the hallowed associations and the holy memories of father and mother.

The rooftree stands, the hearthstone remains, but the family is scattered. The old homestead falls to me and stern necessity may compel me to part with it. Its commercial value may be two thousand dollars. I obtain an offer for it, I sell it, and it passes into the hands of a stranger. This is a contract.

The conscious mind has consented to part with it; the heart, the inner man, still refuses to let it go; there is no agreement.

In the perfect agreement, two minds sound as one along the whole gamut of being; both the outer and the inner man respond one with the other.

The first condition preparatory to agreement is the doctrine of forgiveness. "A new commandment give I unto you, that ye love one another."

The discussion of this doctrine will be reserved for another chapter.

CHAPTER XXIII

FORGIVENESS

The first condition necessary to form a perfect agreement as taught by Jesus in Matt. 18:19, is found in the doctrine of forgiveness. In Matt. 5:23-24 we find these words as a basis of the doctrine of forgiveness.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Let us first inquire what is this gift that we bring to the altar; a grave and serious mistake has been made in determining what this gift is.

Is it the cattle on a thousand hills? No; for they are His already.

Is it the gold and silver of the mines? No; for He placed the gold and the silver there long before man appeared.

Is it the gems and the corals of the ocean? No; for these are the works of His own hands.

Is it the garlands of flowers? No; for it was His own hand that gave the rose its blended beauty and the lily its loveliness and symmetry.

What then is this gift? Let us first determine of what the essence of a gift consists.

At the Christmas tide, in Christian lands, friends remember one another by gifts.

At Christmas time a friend comes to you who has at her command a bank account and lays in your hand a diamond ring costing hundreds of dollars. It has, in reality, cost her nothing.

But here is a poor girl who loves you with the heart's true devotion, and, snatching a few hours from her daily toil after nightfall and by the midnight lamp, she works a piece of needlework and at Christmas-tide, with humble mien and perhaps sorrowing that her gift is not more precious, brings it and places it in your hand.

Which of these two is the true gift? The piece of needlework. Why? Because it is a part of the giver.

The value of the gift, therefore, consists in that it is a part of the giver.

This is the secret of the widow's mite; she cast in all her living. Emerson says the essence of a gift consists in that it is a part of the giver.

Therefore let the farmer bring his corn; the miner his gems; the painter his painting; the sculptor his statue; the sailor his coral and shells of ocean.

This will enable us to see what the gift is that we bring to the altar.

Since it can be no outward thing, as all of these outward things are the Father's already, it can only be some inward thing. He tells us what that inward thing is when He says, "Son, daughter, give me thine heart."

It is our heart that is the gift to be laid upon the altar, and that gift, in order to be laid upon the altar, must be attuned to the Heavenly Father's thought, is to become one with Him.

He asks us to go and bring our thoughts into harmony with His thoughts, and let the Father's will, which is wiser, and the Father's ways, which are better, have undivided sway in our minds, and they will operate upon the physical organism, and health to body and happiness to mind must ensue.

But this gift cannot be laid upon the altar while man indulges a thought of envy, malice, hatred, revenge or any selfish thought concerning his brother.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Notice in this connection that Jesus does not say you must reconcile your brother to you; He says you must reconcile yourself to your brother. You say, "This is impossible; my brother may be far away, so that I may not be able to reconcile myself to him or himself to me."

The only injunction laid upon you is that you reconcile yourself to your brother.

The responsibility of his own reconciliation rests upon him. The Father does not hold you responsible for the act of another, but He does hold you responsible for your own reconciliation.

How are you to reconcile yourself to your brother, you ask, when he is far away.

Simply by casting out of your mind every thought of envy, revenge, jealousy, hatred, malice or any other evil thought, and wish for your brother and desire for your brother all that you would wish or desire for yourself. "Thou shalt love thy neighbor (brother) as thyself."

When you have cast out of your mind every harsh thought and are willing to wish and desire for your brother all that you would wish and desire for yourself and pray that every blessing that would enrich your life would come into his life; and,

You have reconciled yourself to your brother; then your gift is ready for the altar, then your mind is attuned to the Divine mind, which is also universal love.

Then will the Father's thoughts become your thoughts; then will the vibrations of the Father's thoughts be registered in physical element upon your own mind, and those gentle, regenerating, rejuvenating vibrations will be registered upon your physical organism.

Then you are ready to form an agreement, and not until then.

The difference in these two states of mind, every one, at some time or other, has experienced.

You have risen some morning and gone out into this great world teeming with life.

As you walked along the leaves on the trees seemed to whisper love-tales to you; the birds were singing their matin songs to greet you; the flowers were swinging their little censers of perfume to regale you; the great fleecy clouds hung lazily in heaven's dome to o'ercanopy you; and it seemed to you as though some angel visitant had swept o'er earth on angel wings and with wand in hand, had said "Peace, be still."

The next morning you arose and went out into the same world with the same leaves bringing the same love-tales, the birds singing the same carols; the flowers were swinging the same censers of perfume, the same clouds o'ercanopied you, but peace was not without or within; disquietude ruled you and misery was your portion.

There was no change in the outer world, the change was in the inner world; you say you had the "blues."

Why then this change? Simply because unknown to yourself, unconsciously to yourself, you had opened your mind to the reception of those thought vibrations that float all around us that come from myriads of minds.

You cannot open your mind to let out wrong thoughts unless there is a way open for all the wrong thought activity that floats in this world around about us, to enter into your own mind.

The mind cannot be opened to let out thoughts of worry, care, anxiety, perplexity without opening up the door of the mind through which all such thoughts floating in the world about us may find entrance.

If we would protect ourselves from all such thoughts, we must be sure to keep the mind closed against them by letting no such thought go out.

When the mind shall thus be kept closed and only regenerating thoughts sent out, such as kindness, brotherly love, charity, meekness, etc., all the thoughts of kindness, brotherly love, charity and gentleness that are floating in the universe around us may find an entering-place and come in and be registered upon our physical organism. "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

This can only be done by conscious activity of the mind through the exercise of the will; and this habit of mind can only be formed by exercise and cultivation, by withdrawing from the things of sense and meditating upon the things of the spirit.

Isaac went out at eventide to meditate at the door of his tent; Moses went into the wilderness for forty years; Elijah the Tishbite retired into solitude; John the Baptist came from the wilderness of Judah, where he had retired that he might remain undisturbed by the things of the senses and think God's thoughts and meditate upon God's ways.

This process of developing the things of the spirit, and reducing to a minimum the things of the senses, is known as concentration, and its discussion will be reserved for another chapter.

CHAPTER XXIV

CONCENTRATION

By this time the reader will have discovered that the great central and cardinal doctrine in this teaching is the doctrine of agreement, as taught by Jesus in Matt. 18:19.

You have also seen that the necessary condition of agreement was found in the doctrine of forgiveness, which was the subject matter of our last chapter.

You saw that forgiveness in its essence consisted in dismissing from the mind any harsh or evil thought and entertaining for all the world the same thoughts and blessings, the same freedom and happiness that you entertain for yourself.

This, you see, can only be done by dismissing from the mind and forbidding entrance thereto of thoughts pertaining to the self, the lower self, the self consisting of mind in consciousness, and not the self of conscience. This cannot be done instantly.

As habits are slow in forming, so are they slow in dissolving, and most people who have arrived at the years of maturity have either consciously or unconsciously to themselves, developed the habit of selfishness.

Selfishness is found in consciousness, which knows the forms of Being only, and realizes its separateness from them; it is the lower self.

Selfhood, or the higher self, has its roots in conscience, which knows Being and realizes its oneness with Being.

So multifarious are the forms in which Being presents itself that the mind is continually distracted by thinking upon these various forms.

In the external world, mountain and plain, hill and dale, lake and stream, flower and forest tree, the vast array of animal life, are like a panorama constantly passing before the soul and constantly reminding man of his separateness from them.

Thoughts of self cannot help but dominate while the mind itself is thus dominated.

On the other hand, if the thoughts that come to us through consciousness be dismissed from the mind and the mind is directed to think upon conscience or its oneness with Being, there can be no distraction here, for one thought occupies the mind; self

is dismissed (the lower self) and the higher self sits regnant upon its hereditary throne.

Because of mental habit, this change of mental attitude cannot occur all at once.

The mind must be trained by a process of withdrawing from sensation and living in the realm of intuition.

This process, in that it directs the mind to the consideration of one thought only, is called concentration.

Concentration, then, is that power of the mind by which it is enabled to direct the thought of the mind to any one thing to the exclusion of every other thing, and is a mental process which appears to be necessary to forgiveness.

Man cannot fully forgive the world while the thought of his separateness from it dominates his soul; but when the thought of his oneness with it which follows his realization of his oneness with the Creator of it comes into his soul, he can then forgive the world, because in forgiving the world he is forgiving himself.

He is then bound to the world by the bands of love, for "Like myself, like myself" is the language of love.

There is perhaps no word more frequently upon the lips of those who are interested in the study of the occult than this word "concentration"; yet how few grasp its full meaning.

It is the idea of some that concentration alone consists in fixing the mind upon some material thing, upon some of the forms in which Being manifests itself; but this is withdrawing from sensation only in part; it is still standing in consciousness or the lower self.

Concentration means not only the consideration of one subject, but it goes to the nature of that subject as well.

The only thought the mind must entertain in concentration, is the thought of the soul's oneness with Being—God, and the striving to realize that in the process of his meditation.

When this has been realized, then the inherent powers of the mind are brought into play; then it is that the man discovers the source of his power, and that this power lies latent in himself and may be developed in himself, in any degree he may desire and diligently strive for.

It will be remembered that the mind has two sets of faculties; one set that it exercises on the conscious plane, and another set of faculties it exercises on the unconscious plane.

It is in this unconscious mind that conscience has its seat; it is this unconscious mind that is a part of the Infinite Mind.

It is in this unconscious mind that all dynamic force resides, it lies latent there, and the degree of power it possesses is in proportion to its belief in that power.

The sin of unbelief, in the judgment of the writer, is unbelief in the existence of the Infinite in the human soul.

It cannot be realized save by the seeker of truth, and the seeker must prize truth above all things.

Some seek truth, but not prizing it above all things, find it in their own credulity; blind devotees of an incomprehensible faith.

Others, prizing their own powers more than truth, have denied its existence because it will not immediately yield to their reasoning powers; equally blind agnostics.

Others, in the pride of their power in combining and recombining the forms of Being, deny the existence of Being; devotees of blind law, the infidel, the pseudo-scientist.

He who would woo truth and win her must not pursue her too diligently with his reasoning powers; he must sit in a receptive mood, and when by his demeanor he has demonstrated himself to be worthy of her confidence, she comes to him.

The difference in the two processes may be illustrated by the emotion of love, which acts regardless of reasoning powers, and the solution of a mathematical problem, which recognizes no emotion.

Truth is a thing of the heart, as well as the head. It is a thing that manifests itself as much to the emotional nature as to the intellectual powers.

When we remember, therefore, that the emotions have their seat in the unconscious mind, the inner man, we see why it is that in order to apprehend truth we must withdraw from the things of sense and let those inner powers have free course, run and be glorified.

But before they can have free course, run and be glorified, man must believe that they exist.

"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

I have said that truth is rather of the heart than of the head; as much of the emotions as of reason; therefore is it that in concentration you must forbear to use the reasoning powers and let the mind alone to meditate upon that which it desires.

When we shall have for a time trained ourselves to withdraw from the forms in which being manifests itself and have allowed the inner man to have its own way, to meditate upon itself and its oneness with Being, we will see that our desire to realize our oneness with Being will grow stronger and stronger.

It is easy to meditate upon that which we desire.

In developing the conscious mind, how easy it is to center our thoughts upon a person, one that we love!

Close the eyes and call up the mental image of the one you love best on earth; how easy it is to think upon a loved one!

How few distracted thoughts enter the mind, how steadily the attention can be centered upon the object of your love!

So, when we begin the process of concentration for the purpose of realizing in ourselves our oneness with Being, the desire for such realization will grow upon us from day to day.

Soon that idea will take the place of the loved one around which all our thoughts center; and as our attention is riveted upon that one thing, all other things will disappear.

The conscious mind with its reasoning powers will for the time being, be in abeyance and the innate powers will be developed until man will be surprised at the powers he now knows lie latent within him.

We must not make the mistake of thinking that this is the process by which the Buddhist seeks and obtains the state of Nirvana.

Buddhism is the extinguishing of all desire.

The difference between the teachings of Buddha and the teachings of Jesus nowhere stand out in more marked contrast one with the other than in their respective teachings concerning desire.

The Buddhist by concentration would extinguish all desire; Jesus, on the other hand, would enthrone the highest and noblest

desire, a desire to realize in self a oneness with the Father. Jesus said, "I and my Father are one."

He was in that condition of consciousness where there was no separateness between Him and the Father. He was the Son of God with power; so when He comes to them that believe on Him, (i. e., his teachings), He gives to them power to become sons of God.

Every soul will become a son of God when, having enthroned the highest desire, it meditates and concentrates upon that desire until it realizes in itself its oneness with the Divine Father.

The process by which this realization is arrived at is called in metaphysics concentration.

Concentration, then, has chief relationship to the soul that practices the process, but there is another relationship, the relationship of the soul to the object with which it would realize its oneness.

Looked at from this relationship, that desire is known as prayer.

Concentration, then, is more nearly allied to abstraction, withdrawing from the things of sense and the sinking of all consciousness of the self; this is Buddhism.

The difference, as I have said, between Buddha's cardinal thought and the cardinal thought of Jesus was that one held out the extinction of all desire, while the other enthroned the highest and noblest desire.

The process by which the soul seeks to identify itself with the object of its noblest desire is prayer, and the consideration of this will be reserved for the next chapter.

CHAPTER XXV

PRAYER

The reader has already seen that the cardinal doctrine of this teaching is the doctrine of agreement.

There are three things that are inseparably connected with a perfect agreement.

These three things are: forgiveness, abstraction or concentration, and desire or prayer.

Abstraction is the attitude of the mind viewed as withdrawing from the things of sensation.

Concentration is the same attitude of mind viewed as contemplating one thing.

Desire or prayer is the same attitude of mind viewed as to its relationship to the subject of contemplation.

In Mark 11:24-26 you will find the conditions necessary to effective prayer: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

It is easy to be seen that Jesus here makes forgiveness a necessary precedent to prayer.

It will also be seen that He identifies desire with prayer. It is also plain that He identifies faith with prayer.

It will be well for us to remember the general state of mind that should underlie every prayer.

Jesus Himself, when He prayed, gave us an illustration of this necessary condition.

He expressed it in these words; after having expressed His desire, He said, "Nevertheless not my will, but thine, be done."

This is a condition precedent to every prayer—the will of the Father instead of the will of the supplicant.

We have been taught to pray for all things, spiritual blessings, but our Father has never promised us anywhere that our specific desires as to temporal blessings should always be ful

filled; but He has specifically promised that every desire for spiritual blessings shall be granted.

A oneness with Himself, a consciousness of that oneness, a realization of that oneness, shall be his who earnestly desires it and faithfully seeks it.

Jesus teaches us, "Seek ye first the kingdom of God and His righteousness (that is, the spiritual condition of oneness with the Father) and all these things shall be added unto you" (that is, all things needful of temporal blessings, not according to your will, but according to the will of the Father).

It would be well if we would bear this continually in mind.

No one with sincere desire in his heart to seek a realization of that oneness which is the peace that passeth all understanding ever sought and came away emptyhanded.

But we have asked for temporal blessings in our ignorance, and the Father knowing what is best for us, could not bestow the temporal blessings without, perhaps, in His wisdom injuring the spiritual blessings.

Prayer, then, may be defined in the language of Montgomery, "Prayer is the soul's sincere desire, uttered or expressed."

A prayer may be cast into form and uttered, or a prayer may be a thought unexpressed, but the desire must be sincere.

When we remember what sincere means, we find it is taken from the words "sine cere"—that is, without wax; because in olden times defects in furniture were covered up by wax.

The genuine piece of furniture was called "sine cere," without wax; so from these words came the word "sincere," meaning unalloyed, no defect.

Then a sincere desire is a desire without defect, and can there be any defect in a desire to know the Father and realize our oneness with Him?

"Prayer is the soul's sincere desire, uttered or unexpressed."

Notice that it is the soul's desire, not desires.

One grave defect in most prayers is that they desire too many things; the mind is distracted, it cannot become one with the Father, it cannot realize its oneness with Him because of its greediness and the multiplicity of its desires.

What more can the soul desire sincerely than to know its oneness with the Father, to know that His omnipotent arm de-

fends, to know that his omniscient mind guides, to know that His great arms of love are continually folding us to His own breast?

Leave all other things for the Father's wisdom and the Father's will, and when we approach our Father in this attitude of prayer, one desire in the heart, one request upon the lip, that of oneness with Him, how do all other things pale into insignificance and disappear!

What care I for the wealth of India when the riches of the Father are mine?

What care I for the wisdom of the world when the Father's wisdom guides me?

What care I for fame or the applause of men when I realize I am a child of a king?

When I have realized this oneness, I am in harmony with the divine law.

The law which brought me into being, which keeps me in being, is also the law that keeps this harp of a thousand strings, the physical organism in which I dwell, in perfect harmony in all of its parts.

If I am one with the Father, I am one with the Law, and in coming into oneness with Him, I come from discord into harmony, from chaos into cosmos, from disease into ease, from sickness into health.

Prayer, so far as its temporal blessings are concerned, is a condition of trust.

Jesus says, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

He who would remember this and remember that as a condition of every prayer must be the Father's will, not mine, will see that he must trust the Father for temporal blessings.

We do not trust Him for spiritual blessings, for He has absolutely promised their bestowance; but He has never promised to bestow indiscriminately at our desire any or every temporal blessing.

In teaching the great lesson of trust, Jesus spoke in Matt. 6:27-33: "Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This shows conclusively that, so far as temporal blessings are concerned, our condition in respect to them should be a condition of absolute, unqualified trust.

But so far as the bestowal of spiritual blessings are concerned, we have the promise of these.

What He means when He says, "Whatsoever things ye ask in faith believing. they are yours already," that is the realization of oneness with the Father comes in the act of faith which asks it.

In the foregoing I have spoken most of prayer as desire unexpressed, because this is one phase of prayer that is too little understood, but it is not meant in any manner to depreciate oral or expressed prayer.

We realize the efficacy of the expressed prayer as well as the unexpressed, but it was only to call attention to that which is too much overlooked that the writer has emphasized the unexpressed desire or prayer.

We remember that Jesus said, "When thou prayest, enter into thy closet, and there pray unto the Father, and thy Father which heareth in secret shall reward thee openly."

He was not depreciating the expressed prayer of the Pharisee, but was calling attention to that phase of prayer, unexpressed prayer, which at that time, as at the present day, was too much overlooked.

To conclude the matter then, before there can be any prayer there must be forgiveness.

How can we hope to come into union with the Father's law of love when our hearts are not attuned to the same vibrations, because of malice, hatred, envy, or any ill feeling toward any brother?

Again, before there can be any prayer there must be sincere desire; but before there can be sincere desire there must be abstraction from the things of sense and concentration upon the thing desired and a longing to become one with the object of desire.

When these conditions are complied with, then we have the effectual fervent prayer which availeth much.

Then are we back in the kingdom; then does the Father rule supreme in our thoughts, in our hearts, in our lives; then is our citizenship in heaven.

The discussion of this kingdom shall be reserved for another chapter.

CHAPTER XXVI

THE POSITIVE AND THE PASSIVE CONDITIONS

There are two attitudes of mind that it will be necessary for us to carefully consider.

One attitude, the positive, is that in which the mind is dominant, teaching, thought-exercising, or directing the action of the will for a definite purpose.

It is the position the mind assumes when espousing a cause, teaching a truth, defending a friend. It is the attitude of mind that the healer must assume.

The other attitude of mind is called the passive. It is that attitude the mind assumes when it desires to be receptive, when it desires to learn, receive information.

The human mind is naturally positive and the positive attitude can be easily intensified.

The perfectly passive attitude is not easily attained, yet it is of great importance in the healing of disease.

It likewise is of great importance to any one who would learn anything.

Especially is this true in the endeavor to learn a new science. If the new science shall conflict with the established notions, the mind of the investigator is likely to be that of a critic trying to discover, not the truth, but what there may be in it with which he may find fault. It is difficult for such a one to assimilate truth.

It is also true in studying any great work of art; he who would know art must be critical, must lose the admirer in the critic, but he who would enjoy art must lose the critic in the admirer.

You may stand before the most beautiful painting that ever came from the hand of the greatest master, and assume an attitude of mind that shall be critical, and the influence of the spirit of art speaking from the canvas will fail to make an impression upon the soul, because of this positive attitude.

But, on the other hand, change the attitude, sink the critic in other thoughts, strive to realize what is delineated on the canvas, let the soul undisturbed drink in its beauties; then you will begin to enjoy art. This is the passive condition of mind.

In the healing of diseases, the relationship between healer and patient must be that of the positive mind in relationship to the passive mind.

The patient by his coming to the healer has made one little advance in passivity. He must be taught this condition, and how to attain it, and he must be assisted in its attainment by the healer.

It is only when one mind is positive and the other passive that a perfect agreement can be formed in regard to any existing disease.

The patient comes to you suffering pain. That pain had its origin in wrong-thought-activity, therefore the remedy is right thought-activity; and he cannot think the right thought if the pain is there.

He cannot think it is not there.

He is in bondage to that thought.

The healer is not so situated; and he is not experiencing that pain, not suffering from that disease. He can think a thought of ease, of pleasure, instead of pain.

Now, if the two minds, one positive and the other passive, shall be so synchronized, like two tuning-forks, so that the same thought-vibrations that the healer sends out enter the brain cells of the patient and there start the same thought-vibrations that the healer holds.

This thought-vibration will be reflected upon his physical organism, and through the sympathetic nervous system, unconsciously to the patient, and unconsciously to himself, healing will come, because two minds are sounding as one and have formed an agreement.

Just in proportion to the perfection of that agreement will be the cure; and times without number has it been experienced that an agreement was so perfectly formed between healer and patient that the cure was instantaneous.

This agreement cannot always be formed to perfection, but if the healer has trained his mind to concentrate, to hold one thought to the exclusion of every other thought, and holds it steadily, and if the patient shall be so instructed that he may become passive, an agreement in some degree will be reached, and a cure in some degree begun or established.

This shows why thousands of patients have been cured, while they were hundreds and sometimes thousands of miles separated from their healer.

Space and time have no existence for the spiritual being; they are only necessary conditions of our conscious being, and this is the philosophy of the so-called absent treatment of diseases.

Man by his ingenuity has fashioned instruments so delicate in their construction that they can send vibrations out into the ether, and another instrument of equally delicate construction thousands of miles distant, can receive the same vibrations and respond to them, and this is the philosophy of wireless telegraphy.

What more delicate instruments were ever constructed than the brain cells in man?

The positive mind the transmitting instrument and the passive mind the receiving instrument.

When a patient comes to a healer, the first thing that the healer should do is to instruct his patient how to assume the passive attitude of mind.

Seat him in a chair, explain to him that you are not going to hypnotize him, tell him to close his eyes and to call up some pleasing object that is far away and look upon it as a mental picture, and while he is thus engaged let the healer lay his hand upon his head, exercising the intention of placing him in sleep, thinking the thought of sleep and ease, and soon he will see by the breathing of his patient, by the motion of his eyelids, that he is in a somewhat different condition from what he was before.

He is perfectly conscious but in gazing upon that mental image he is withdrawn from sensation in a considerable degree, and the mind is passive and in a condition to be receptive, and the vibrations that come from the mind of the healer will have effect upon the brain cells of the patient.

Then when your patient is in this condition begin to give him the treatment according to his needs.

Not only is the passive condition a benefit to the patient while he is receiving treatment, but it is of great benefit to him in order that he may practice relaxation. In our conscious activity our nervous and muscular systems are so tensed that these

gentle vibrations, which are the laws of being, are hindered from sweeping through our bodies and building up that which is being torn down.

Hence it is that we are compelled by the law of our nature every twenty-four hours to sink down into slumber, where the activities of the conscious mind, the nervous and muscular systems are relaxed, and these finer forces, the laws of our being, can sweep through, and, as Shakespeare has said, "knit up the ravelled sleeve of care," rebuild and replenish the tabernacle in which we live.

If this is necessary for the ordinary healthy person, how much more is it necessary for one whose tenement has been invaded by disease and pain.

He needs more of this relaxation than comes to him through the hours of normal sleep.

By the process of entering into the passive attitude of mind the same relaxation that comes during the hours of sleep and the same upbuilding that results from relaxation, may be his several times during the day, and thus his decayed tenement may be more speedily repaired.

While the patient must learn the passive attitude of mind, it is highly important that the healer should cultivate to the extent of his powers the positive attitude.

A thought formulated in the mind for the definite purpose of influencing another mind is called an intention, and the holding of this thought steadily and uninterruptedly is of prime importance in healing.

A thought formed in the mind for a definite purpose, that of influencing another mind, there must be in the mind of the healer a desire for the accomplishment of that purpose. Intention then mingles with desire.

The patient desires to be healed. The healer desires to heal. Here we have agreement differing somewhat from the intention of the physical, sounding as one. It is the agreement of the spiritual mind and the physical mind.

Intention, then, when used in the sense of healing, has a broad scope. It is of intense importance; more is done by it than is supposed.

Many think that all healing is done through suggestion and that suggestion is the beginning and end of all healing; but, unless this shall include everything in the universe, suggestion has its limitations.

Intention, in the judgment of the writer, is a more potent factor in healing than suggestion. However, both are important and both work together for the accomplishment of the same things.

Intention does not interfere with suggestion, and suggestion does not interfere with intention, but assists it. They are only different methods of doing the same thing—that is, arriving at a perfect agreement.

CHAPTER XXVII

SUGGESTION

There is perhaps no word more frequently on the lips of those who are studying mental, metaphysical or any other form of psychic healing than the term "suggestion."

To the Nancy School of Psychic Research is due the credit of discovering and formulating what is known as the law of suggestion.

The law briefly stated is this: When the conscious mind is in abeyance, the unconscious mind will do whatever you tell it to do, believe whatever you say to it.

With the enthusiasm that is always engendered by a new discovery, the Nancy school would turn everything into suggestion, in order that their discovery might be far-reaching.

Too much credit cannot be given to this school for this wonderful discovery, yet the student must not be led away by the enthusiasm of the discoverer.

Suggestion plays an important part in psychic healing, but that it is the whole of psychic healing, as the Nancy school would have us believe, is far from being true.

Again, founded upon the hypothesis that the mind has two distinct entities, just as distinct as two individuals are distinct, has led to the extension of the theory of suggestion.

Mark that I said an **hypothesis**, for it is only an hypothesis and has not been proved and in the opinion of the writer cannot be proved, as he holds that the mind is one, with two sets of faculties.

Suggestion then, for convenience of consideration, has been divided into auto-, hetero-, direct and indirect suggestion.

Auto-suggestion means self-suggestion, and there is no objection to the term if we remember just what it means—that it is a thought of belief of the mind, fixed, determined, and has its origin in the mind itself.

Hetero-suggestion has its origin with something outside of self.

Direct suggestion is a suggestion directly given from one mind to another; while the indirect suggestion is an inference of the mind from some fact or facts outside of itself.

These distinctions are more ingenuous than useful.

Suggestion in its broadest aspect comes from the law of the association of ideas.

No thought exists alone.

No idea exists alone.

All are related in some way or other.

If the reader will just study himself for a short time as he sits down, he will see that a train of thought is passing through his mind, and in this train of thought there is a relationship between all thought.

In other words, the thoughts are so related one to another that one calls up or suggests the other.

It is what is known in psychology as the law of association of ideas.

You have gone some day and passed a particular spot, and without effort a part of your train of thought was started, beginning at the spot and following on in a train of ideas or thoughts that that spot suggested to your mind, which train of thoughts or ideas you had thought long since buried in forgetfulness.

It may be the face of a friend we meet on the street suggests the face of another.

It may be the meeting of a stranger whom you have never seen before, and the resemblance to some distant friend is so great and striking that the mind immediately refers to the other, and then follows a train of associated ideas, started by that casual meeting.

That casual meeting was a suggestion.

If we examine ourselves more closely, we will see that a very large proportion of the thoughts that pass through our minds are thoughts that have their origin in suggestion, in some way, according to the law of associated ideas.

But this law of association of ideas is a faculty of the conscious mind.

When we come to the unconscious mind, the content and limitation of the term "suggestion" must be considerably modified.

You will remember that I said that when the conscious mind is in abeyance, the unconscious mind is governed by the law of suggestion.

When we remember that the unconscious mind absolutely controls all the functions and activities of the physical organism, and when we remember that the unconscious mind is itself controlled by the law of suggestion, then if we can place the conscious mind in abeyance, we can awaken the unconscious mind by suggestion; for it believes what we tell it, does what we command it.

Thus, you see, by a correlation of these two laws, the law of physical control and the law of suggestion, the healer can cause the unconscious mind of the patient to heal its own body.

Remember that this unconscious mind is the Divine in man.

It is the ray of light from the Eternal source of light.

It is the spark of the Infinite intelligence; it is a part of the Infinite power; it is the Infinite principle working in this form of being which we call man.

This the law of being that is the efficacious cause in the healing of disease.

If man lived in perfect accordance with the law of his being, there would be for him no such thing as disease.

But man does not live in accordance with the law of his being, he doubts, and he doubts the existence in himself of this Eternal principle, this Infinite intelligence, this Omnipotent power.

Then by the law of suggestion, when doubt of its existence finds lodgment in the unconscious mind, it to all intents and purposes ceases to exist; it does not perform its functions except in a limited manner and in accordance with the beliefs entertained.

Suggestion, then, in its limited aspect, has to do particularly with the unconscious mind, of the patient, and its origin is in the conscious mind of the healer.

The healer finds access to the unconscious mind of the patient, and then when he has obtained control of that unconscious mind he gives out the suggestion which, if acted upon by the patient, will bring harmony out of discord, ease out of disease, pleasure out of pain.

But let us remember that there is no power in the suggestion.

The power is only manifest when the unconscious mind of the patient responds to the suggestion.

When it responds to the suggestion the doubt that is entertained in opposition to such suggestion disappears; suggestion takes its place.

The unconscious mind, which has been dead in that particular, springs into life again; renewed activity manifests its presence.

I have said that when the conscious mind is in abeyance the unconscious mind will do whatever it is commanded to do, and believe whatever it is told.

There is a limitation to this, however; for before and beyond this law of being is the law of self-preservation; and no matter how completely the conscious mind may be in abeyance, the unconscious mind will perform no act that will militate against the law of self-preservation.

When we remember this, and remember that the unconscious mind knows better than the conscious mind the mechanism of the human machinery, we will see that we cannot be too particular in the giving of suggestions.

When we have determined in our minds what we believe to be wrong in the patient's physical organism, and give him the suggestion that will correct that wrong, we may be mistaken; and we may give a particular suggestion that the unconscious mind itself may regard as opposed to the law of self-preservation, then there will be no response to such suggestion, and such suggestion will not have any power.

This is an explanation of why so many suggestions given when the patient is in the hypnotic trance appear to have no effect.

In giving suggestions, unless the healer is sure of the physical condition which he wants to correct by suggestion, he should deal rather with general suggestions of health and ease and pleasure than with specific suggestions as to what will take place in particular organs.

In other words, in healing diseases by suggestion, the suggestion should in nearly all cases be more general than specific.

In brief, then, a suggestion is a thought formulated and expressed by one mind for the purpose of influencing another mind.

You will see, then, that a suggestion is but a statement of the terms of the agreement.

Recollect, then, that suggestion is but the means for the bringing about of that agreement between two minds which brings the law of being into operation again, according to Matthew 18:19, which I have discussed in the chapter on Agreement.

Notice the distinction between **suggestion** and **intention.**

Suggestion is a thought formulated and held by one mind for the purpose of influencing another mind. The **intention** has a physical effect primarily; **suggestion** a spiritual effect primarily.

CHAPTER XXVIII

LAYING ON OF HANDS

If the reader has been careful in his perusal of this work, he will have discovered that it is the great Law of Being that is the efficient cause in any act of healing.

This Law of Being, in exercising its power, exercises its power through the unconscious faculties of the mind.

In other words, the unconscious mind is the agent through which the Law of Being manifests itself.

He will have seen that this unconscious mind controls the functions and activities of the physical organism, that it controls the circulation of the blood, that it controls every gland in the body, controls every secretion, controls every muscle and nerve, controls every organ, that it is the great engineer and machinist that keeps the physical organism in activity and in repair.

The reader will have seen that this unconscious mind is controlled by the law of suggestion, and that by intention, suggestion and the perfect memory, the unconscious mind is brought from wrong thought-activity to right thought-activity, which restores ease.

The question will undoubtedly have arisen in the minds of the reader, if it is the unconscious mind that heals the diseased organism, what is the use in laying on of hands—is it not a superfluous act?

This is a legitimate question and one we will briefly consider in this chapter.

The phenomena of dreams gives us a clew to the reason for the laying on of hands.

When we are locked in the embrace of sleep the conscious mind is in perfect abeyance.

The unconscious mind never slumbers, never sleeps, but is in constant activity.

Physical sensations that come at the time when the conscious mind is in abeyance are known by the unconscious mind as sensations only.

It cannot interpret the sensation, and not being able to interpret the sensation accurately, it gives its own interpretation,

and that interpretation may be a right interpretation or a wrong interpretation.

The unconscious mind may be likened to a timid woman shut up in a lonely house and alone at night.

She hears strange, weird noises on the outside; she cannot see what it is that is making these strange noises and she gives her own interpretation to them.

She conjures up in her mind burglars or wild beasts and immediately her physical organism is tense with fear, when the fact was it may only have been the wind moaning through the shutters or some harmless dog or cat disporting itself upon the outside.

But when the timid woman had interpreted the sensation that come to her, it was as real to her as her belief.

The unconscious mind represents that timid woman.

When the conscious mind is in abeyance it is cognizant of all physical sensations, but cannot interpret them aright; and it gives its own interpretation like the timid woman; and in fear and in fright the physical organism is tensed.

Who has not awakened from a dream in which the physical organism had been interpreting physical sensations wrongly, while fear paralyzed, and muscles and nerves all were tense, and the perspiration was standing upon the brow?

If the unconscious mind has the power of knowing physical sensations and has the power of misinterpreting them, when we remember the law of suggestion we will see that the unconscious mind can be made to interpret the physical sensation in any way the suggestion directs.

Remember that the physical sensation remains the same.

It is only the interpretation that is changed, and the change of the interpretation of the sensation causes the physical effect.

Here, then, lies the reason for the laying on of hands.

To illustrate: Here on a stool before me sits a patient; he is afflicted with stomach trouble.

Sit down on his left side so that your right hand may be placed upon the spinal column and your left in front over the stomach.

Stimulate the Dorsal Plexus with the right hand, stimulate the nerves that control the stomach, thus starting up the perfect memory.

Now heat your hands by rubbing them together briskly. Lay your right hand on the spinal column back of the stomach and your left hand in front on the stomach and produce a physical sensation which the patient cannot deny.

Ask him if he feels that physical sensation and he will reply, "Yes." Then say to him, "That will start healthy vibrations in the nerves and control the stomach and establish a healthy condition there." This last statement is a suggestion.

A suggestion goes with the physical sensation to the unconscious mind; the unconscious mind interprets that physical sensation according to your suggestion, and healthy vibrations will be established in the nerves that control the stomach and health activity will be established there.

You will see, then, that "the laying on of hands" is one of the means by which a suggestion is conveyed to the unconscious mind.

Again your patient comes to you with the headache.

Seat him in a chair, tell him to relax the muscles, and assume an attitude of repose.

Then gently stroke the forehead.

Lay your right hand on the forehead, left hand on the cervical plexus at the base of the brain, impart a gentle quivering motion of the right hand by contracting the muscles of the biceps.

That imparted motion from your hand is a physical sensation the patient cannot deny.

Then say to him:

"These vibrations will establish right vibrations in the brain cells, equalize the circulation of blood there, and the pain will disappear."

The imparted motion of vibration of your hand is a physical sensation; and the last statement is the suggestion, which, going into the unconscious mind as an interpretation of the physical sensation, finds lodgment there and becomes real to the unconscious mind, and the headache disappears.

Before giving any treatment, it is well to explain to your patient the necessity of assuming a passive attitude.

In order that the conscious mind may be withdrawn from the disease or pain, instruct the patient to call up to his mind a mental image of some scene or the face of some dear friend; not formulating thought about either, but simply looking at it.

Then you must assume the positive attitude of mind, thinking the thought you wish the patient to express, the thought of ease.

Soon you will see that the patient under your thought will become more and more passive and thoroughly relaxed, and it is in that relaxed condition that the unconscious mind is left untrammeled to do its work, to "knit up the ravelled sleeve of care."

You will see, therefore, that the laying on of hands assists the suggestion in finding lodgment in the unconscious mind.

It might be said to be the mask behind which the suggestion enters, unsuspected, the unconscious mind.

The conscious mind cannot deny the physical sensation, and a suggestion going hand in hand with the physical sensation will not be challenged by the conscious mind; so physical sensation and suggestion going hand in hand find lodgment in the unconscious mind and accomplish the purpose whereunto they are sent.

There is also another point. You will remember that among the faculties of the unconscious mind was that of the perfect memory.

We can, by going back in our lives to childhood's days or to manhood's or womanhood's prime, remember when every nerve thrilled with life, every muscle throbbed with strength, and life was one long holiday of pleasure. But a change came over the spirit of our dreams; pain took the place of pleasure, weakness the place of strength, disease the place of ease.

Remember that in that perfect memory every thought lies buried; remember the intimate relationship that exists between the thought and the nervous condition attendant upon such thought.

When in treating a patient we stroke the spinal column, or any great nerve center, and arouse those latent nerves to renewed activity, they in turn react upon the brain, creating the same vibrations that went forth in the day of health and strength.

The perfect memory is aroused, these other conditions are recalled, the mind had thought that its function through these nerves was lost forever, but now it is reminded that they exist again; and then, because of that perfect memory, the mind again takes hold of the nerves that are dormant, apathetic or nearly dead, and commences new activities as of yore.

More than we know, perhaps even more than we think, does this perfect memory operate as a factor in the healing of disease.

Bear this in mind, that in all cases it is the law of being, whose agent is the unconscious mind, that does the act of healing; that intention, suggestion and the laying on of hands are but the means by which this agent is again started into activity to do its perfect work.

Remember that when a patient is suffering from pain, he cannot think the thought of ease in that particular locality.

The healer can think the thought of ease, and if the patient's mind will be passive and receptive to the positive mind of the healer, the vibrations from the healer's mind will act upon the brain cells of the patient's mind and establish the healing vibrations there which he could not establish for himself; and so we have the agreement of two minds by intention.

Remember that in suggestion we have only the formulated statement of that upon which the minds agree; and that in the laying on of hands we have the means by which the suggestion becomes responsive or is responded to in the unconscious mind of the patient.

Thus, intention, suggestion, and the laying on of hands are the means to secure the perfect agreement which is the keystone of the arch of this system of healing.

As this book is intended to be a supplement to the author's Mail Course of Instruction, and as that mail course gives definite and illustrated directions for treatment, all that will be needed here is a general view of treatment.

By the treatment of a patient is meant the application of intention, suggestion and the laying on of hands in such a manner as to change the wrong thought activity of the patient to right-thought activity.

To so operate upon the unconscious mind of the patient that that unconscious mind will be led to discharge its high preroga-

tive of caring for the body and keeping it in repair in the proper manner.

In order that intention, suggestion and the laying on of hands may bring about the desired result, a few other expedients seem to be necessary.

The reader will remember that the laying on of hands was but the physical sensation behind which the suggestion entered the unconscious mind undoubted and unchallenged.

In order that that physical sensation may be most effective, it seems to be necessary to heat the hands before laying them on.

Try this experiment: Raise the arms so that they will be at right angles to the body, projecting sideways.

Then from the wrist let the hands hang limp and loose.

Tense all the muscles of the arm for a second or two as hard as you possibly can tense them.

Then drop the hands by the sides and you will feel a sensation of fullness in the hands, the blood rushing down into them.

If you will breathe upon the palms of the hands, so as to impart a slight moisture, then rub the hands together briskly, you will be surprised at the amount of heat that will be developed in them.

This process is called "heating the hands." By a little practice it will not be necessary to raise the arms and tense the muscles, but the hands can be heated by friction as I have stated above.

This, the reader will see, makes the physical sensation more noticeable to the patient, centers his attention upon the physical sensation more closely, and enables the suggestion to reach the unconscious mind without being doubted, denied or challenged.

Another thing the heated hands will do is to center the attention of the patient on that spot, and then, when the suggestion is given, the suggestion is responded to more readily by the unconscious mind, as it is then engrossed in its attention upon the diseased part.

Another aid to sending the suggestion to the unconscious mind is what is called imparted motion.

Lay the right hand upon the plexus which controls the organ you wish to treat, then contract the biceps and impart a

gentle, tremulous motion of the hand. Ask the patient if he feels it. Of course he will reply, "Yes."

His attention is then centered upon the motion, the unconscious mind has its attention centered upon the same place; then, while the attention of both the conscious and unconscious minds is thus centered, the suggestion that these vibrations will restore healthy activity in the diseased organs will find lodgment in the unconscious mind and do its work.

The reader will see that the laying on of hands as I have said is but the means to transmit the suggestion into the unconscious mind of the patient.

He will see that the heated hands and imparted motion are only adjuncts to the laying on of hands, intensifying the physical sensation and attracting more fully the attention of both the conscious and unconscious minds to the particular lapse where the heated hands or the imparted motion is applied.

For convenience, we divide the treatment into two classes: general treatment and specific treatment.

In general treatment we aim to affect the whole physical organism; in specific treatment we aim to effect a change only in some part or organ or function.

In giving the general treatment, let the patient sit upon a stool or recline upon a padded table, and then, beginning at the Cervical Plexus, stroke the spinal column on either side down the entire trunk to the extremity of the body.

Emerging from the vertebra of the spinal column from the Cervical Plexus to the extremity of the trunk are thirty-one pairs of nerves, ramifying over the body in all directions, controlling the organs and the secretions of the body.

By thus stroking the spinal column these thirty-one pairs of nerves are started into activity; new life is imparted to them; the perfect memory of the patient is started up and it begins to reflect upon the ease of other days.

The nerves that the conscious mind thought were helpless, the unconscious mind discovers to be only inactive; and often, instantaneously, the cure is effected by the action of the perfect memory.

From the Cervical Plexus all diseases incident to the head are treated. From the Brachial and upper Dorsal Plexuses we treat the throat, arms, lungs and heart.

From the Dorsal Plexus all diseases of the stomach, bowels and spleen are treated.

From the Sacral Plexus are treated all diseases of the pelvic organs.

The reader must remember that the success of any treatment, general or specific, depends upon the influence exerted upon the unconscious mind through intention, suggestion and the laying on of hands.

Suggestion and intention will be effective just in proportion to the passivity of the patient and in proportion to the positive attitude which the healer assumes toward his patient.

The first thing, then, before giving any treatment, general or specific, is to place the patient in the passive attitude.

If the treatment were to last twenty or thirty minutes, it would be better to spend one-half the time in placing the patient in a passive attitude and the other half in giving the treatment by intention, suggestion and the laying on of hands.

The passive condition, as has been described in the previous chapter, is not the hypnotic condition.

In the passive condition the conscious mind is simply quiescent, the patient is not resisting.

In the hypnotic condition there is a change in the relation of the conscious mind of the patient to the external world.

Experience in hundreds of cases has shown that in the hypnotic condition a suggestion oftentimes takes effect far more rapidly than in the passive condition, yet not more effectively.

From inductions made in a vast number of cases it appears that the cures effected through suggestion in the passive condition are far more permanent than the cures effected through the hypnotic condition.

In a perfect hypnotic condition, the conscious mind of the patient is in entire abeyance and upon awakening or coming out of the trance there is no recollection in the conscious mind of what took place.

The conscious mind immediately begins to doubt and to exercise the same thought-activity that it exercised before being placed in a hypnotic condition.

While in the passive condition both the conscious and the unconscious minds are active in receiving the suggestions; and the conscious mind, having been present when the agreement was entered into through suggestion, and not having denied or challenged the agreement, will not, upon coming out of the passive condition, doubt, deny or challenge in the same degree that it doubted, denied or challenged when there was no recollection of any agreement.

While a cure brought about in the passive attitude may not be so rapid in developing, it will be more permanent.

In concluding this chapter on Treatment, the writer wishes to urge upon the reader the importance of a thorough comprehension of the principles involved, so that there may be in his own mind no doubt of the results he seeks to attain when the conditions have been complied with.

Doubt in the mind of the healer is as bad as doubt in the mind of the patient—in fact, it is worse.

You will remember in the chapter on Telepathy that the unconscious mind has the power of communicating with other unconscious minds by a law known only to itself.

When the healer approaches the patient with unbounded confidence, the unconscious mind of the patient interprets that confidence and is affected by it.

This may be seen in nearly every walk of life.

Take a vicious horse; let a man approach him with confidence and strong will-power and that horse will be obedient to him; but let a timid, doubting person approach him and the horse will triumph over him.

This is nothing more or less than the same principle in operation of which I have spoken.

Although the conscious mind of the patient may be unaware of any doubt or lack of confidence or hesitancy on the part of the healer, the unconscious mind knows it and acts upon it.

This confidence can only be obtained through a knowledge of principles.

If there is an incomplete knowledge, confidence will be incomplete just in proportion to that lack.

Seek, then, to familiarize yourself with every principle involved and the law of its operation until it becomes second nature to you, so that you KNOW, not believe.

Now, bring together all the elements that are necessary to constitute a successful healer.

There is first the mind trained by concentration to think one thought to the exclusion of every other thought, to withdraw his mind from the things of sense and center them upon the things of the spirit.

This is necessary in order that he may exercise intention and that intention may do its perfect work.

In this power of concentration lies his ability to place his patient in the passive attitude of mind.

This he does by instructing his patient to relax bodily and mental tension and become receptive to himself.

Then think the thought for him until he becomes passive.

Then by the laying on of hands and suggestion an approach is made to the unconscious mind, and the perfect memory with the unconscious mind acts upon the suggestion given and heals its own diseased body.

The reader will have perceived in the reading of the previous chapters that the brain is the mind's laboratory and the only thing the mind can produce in that laboratory is thought.

He will have seen that thought is a substance in motion and that motion is called a vibration.

He will have seen that thought waves go out from the mind as electric waves go out from the transmitting instrument in telegraphy.

He will have seen that every thought causes a vibration in the brain cells and this vibration is communicated to the sympathetic nervous system, which is but the brain extended, and that through the sympathetic nervous system these thought vibrations are registered upon the physical organism either in coarse, disintegrating vibrations or in gentle, regenerating vibrations.

He will have seen that disease has its origin in wrong thought-activity; that if ease is to take its place, right thought-activity must take the place of wrong thought-activity.

The reader will have seen that when wrong thought-activity has been registered upon the physical organism, the sufferer is in bondage to this thought.

The healer thinks the right thought for him, and he, being passive to his healer, receives unconsciously to himself, the vibrations of right thought-activity upon his brain cells, and they in turn are reflected upon his physical organism.

The object of all this was to bring the thought of the sufferer into harmony with the vibrations of the Law and Being.

The question now arises, "Is there any way that the patient can himself come into harmony with the Law of Being and thus have a change wrought in his physical organism?"

The answer is, "Yes"; although such a change, from the very nature of things, must be slower than the change which takes place when the patient and healer are working together.

Remember that the necessary condition precedent to an act of healing is the Law of Agreement.

In that Law of Agreement the patient, by his passive attitude, abandons for the time his inharmonious thought-activity and the harmonious thought-activity of the healer takes its place; and thus both are in harmony with the Divine thought-activity, the Law of Being.

If the patient desires to come into harmony with Divine thought-activity, the Law of Being, he must make himself passive or responsive to that law. This can be done in the following manner:

First, let us notice the relationship that exists between the nervous and muscular tension and thought-activity.

When the conscious mind is actively engaged, the nervous system, and consequently the muscular system, is tensed, drawn up, contracted, and thus the gentle vibrations in which we live and move and have our being are impeded or hindered in their regenerating work.

Hence it is by the law of our nature we are forced to sink down into slumber every twenty-four hours.

The conscious mind being in perfect abeyance in sleep, the thought-activity of the conscious mind ceasing, the nervous and muscular systems are thoroughly relaxed and the health-giving vibrations in which we live, have free course to sweep through our physical organism, repair the waste and "knit up the raveled sleeve of care."

Let me give a crude illustration: Here I am in a room into which it is necessary that fresh air shall be freely admitted for the preservation of my health.

At the window openings in the screens we find meshes to admit the requisite amount of life-giving air.

If my thought-activity had the power to close those meshes by wrong thought-activity and to open them wide by right thought-activity, we would then see how it is that wrong thought-activity shuts out the life-giving vibrations and the relaxed muscular and nervous systems admit these same vibrations freely.

The window openings with the meshes closed represent the muscular and nervous systems tensed; the window openings with the meshes open wide represent the nervous and muscular systems relaxed.

Relaxation is of prime importance, as the law of our nature shows, when by that law we are forced to relax into slumber, in order that the life-giving vibrations may repair the waste of the day that has gone before.

The first act of self-treatment, the reader will see, is perfect relaxation of the physical organism by relaxing the nervous and muscular systems.

This condition is of greater importance than we are aware and the writer cannot too strongly impress it upon the mind of the sufferer who would seek healing by himself, that he should come into harmony with the Law of Being.

Another condition necessary to self-treatment is perfect relaxation of mental powers.

In our minds there must be no tension that would keep out the healing vibrations in which we live and move and have our being.

We must dismiss from our mind every thought of anger, or jealousy, or malice, or contention, or strife which we have against any brother in the world.

Because, although we may voluntarily strive to relax our nervous or muscular system, so long as a single wrong thought is held in the mind, that bodily relaxation cannot be perfect.

This has been more thoroughly discussed in the chapter on Forgiveness, which the reader is advised to consider hand in hand with the present chapter.

Then, when every thought of care, worry, anxiety or perplexity has been dismissed from the mind, the health-giving vibrations can go in and impress themselves upon the brain cells; these are transmitted to the physical organism and healthy vibrations established therein.

In the chapter on Forgiveness you have learned that whatever thought we entertain opens up brain cells to the reception of the same thoughts that lie floating around us.

We open our minds to thoughts of hatred, envy or malice.

Every thought of hatred, envy or malice that is floating in this universe of vibrations round about us, can enter into our brain cells and in turn be reflected upon our physical organism, verifying in a scientific way that, "Whatsoever a man soweth, that shall he also reap."

While if his mind sent out the thoughts of kindness, gentleness, sympathy and brotherly love for all mankind, all like thoughts that are floating in this universe of vibrations in which we live and move and have our being can come in and establish the same vibrations, and in turn be reflected upon the physical organism, giving health and strength, establishing pleasure in the place of pain, ease in the place of disease.

In the chapter on Consciousness the reader saw that in consciousness we come to a knowledge of the forms of being and realize our separateness from them; that in conscience we know Being and realize our oneness with it.

In this relaxed bodily and mental condition, if the patient will continually look at Being and strive to realize his oneness with it, claiming his inheritance, then his mind is open to the reception of the Divine thought, the Law of Being, and these in

turn will be registered upon his physical organism promoting healthy vibrations.

He is but claiming his lost estate, he is taking the place of the heir. In this relaxed condition of which I have spoken he must think, "I am one with the Infinite, a ray of light from the eternal source of light, a spark of intelligence from the eternal sun thereof.

I am under the protection of Law; all power is mine, all wisdom is mine; the Father and myself are one.

I am living in the kingdom; all I have to do is to reach out and take what I want of the abounding life that surrounds me everywhere."

No wonder, then, the Great Healer said, "Be not careful for tomorrow"—that is, full of care; be trustful, confiding, realizing that you are one with Him who is too wise to err and too good to be unkind to the humblest of His children.

Remember that it is not the will of the heavenly Father that one of these little ones should perish; but rather that all should come unto Him and have life, this new life, this abounding life, the life which the Master said He came that we might have more abundantly.

If we will at regular times in the day seek these moments of relaxation and communion with the Father, as sure as day follows night so sure will strength follow weakness, and pleasure follow pain.

When we go out and walk the streets, or ramble afield and look up into the azure sky, let us remember that this universe is a universe of abounding life and we are a part thereof.

When we look aloft and see the eagle soar in his place, we remember we are one with him.

When we see the fishes in the pool, we remember that our life is the same life that is in them.

When we observe the beauty of the rose and the symmetry of the lily, we remember that the Father's hand which painted the one and fashioned the other has fashioned this tabernacle of clay in which we dwell.

The same Intelligence that placed the principle in each of these has also placed the principle in us—that is, the kingdom.

And right thought-activity will always keep this harp of a thousand strings in tune, in tune with the Infinite.

Remember that in these stated times of physical and mental relaxation you are to withdraw from the things of sense, withdraw as far from consciousness as possible and come as near into conscience as you are able.

Remember that when you are in harmony with the Infinite, the desires of your heart shall be granted. That this seeking to be one with the Father and hold communion with Him is prayer of the highest order.

The Master said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

When you remember what was said in the chapter on Prayer, that it is "the soul's sincere desire, uttered or unexpressed," you will see that this retiring and relaxing and communing is but complying with the Master's directions with regard to prayer.

When we have thus held communion and have felt ourselves to be one with the Infinite, we are to come out of our closet with that thought settled in our mind, realizing that when we come back to the world of consciousness again, that the forms of being that disturbed us, and the idea of our separateness which misguided us, shall no longer have dominion over us; but that the permanent desires of our hearts shall be oneness with the Father.

CHAPTER XXIX

TELEPATHY AND THOUGHT TRANSFERENCE

In the chapter on Mind the reader will have noticed among the faculties of the unconscious mind was this: "The unconscious mind has the power of communicating with other unconscious minds by a law known only to itself."

This is the most difficult faculty of the unconscious mind to demonstrate because of its very nature; but sufficient experiments have been made to warrant the deduction expressed in the law above stated.

If the theory of thought being a vibration is true, and if thought takes its place among the imponderable agents, heat, light, sound and electricity, which are modes of motion, then we will see at once the difficulty of bringing into practical use this faculty of the unconscious mind, or of demonstrating to the unthinking the fact of its existence.

Let me illustrate: In wireless telegraphy instruments have been so delicately constructed that they can throw into vibration that rarefied form of matter known as ether, in which electricity manifests its activities, and instruments have been so delicately constructed that they will respond to the vibrations sent out by the first instrument.

The one instrument is called the transmitter, the other the receiver. It is clear that some force must go from the transmitter to the receiver.

It is easy to demonstrate that such a force exists, that it does its work; but how much further on could we go in the investigation if there were no code of signals to enable us to interpret the vibrations?

To the ordinary mind standing by the receiving instrument, the sounds that it sends forth are meaningless.

He knows some force is at work making those successive sounds, but that is all he knows and that is of no practical importance to him.

But when he knows the meaning of those sounds, then he can interpret what is being sent along the line.

If man had never invented the telegraphic code, which enables him to interpret the force sent along the telegraphic wires, the telegraph would never have been of any practical importance.

So it is in thought-transference; we know that the force goes from the mind of the transmitter to the mind of the receiver; that is, from the positive mind to the passive mind.

We know this just as we know force goes from the transmitter to the receiver in telegraphy.

We know that in the healing of disease a force goes from the mind of the healer to the mind of the patient, and we observe the effect; but the patient cannot interpret the vibrations that are sent and neither can the healer.

Until, therefore, some means of interpretation shall have been discovered, thought-transference will have no practical importance save in the healing of disease.

If the time shall ever come when some code of interpretation in thought-transference analogous to a code of interpretation in telegraphy shall by common consent become known to men, then, and not until then, can thought-transference be of any importance in sending messages. It is of importance in the healing of disease by establishing the same vibrations in the passive mind that are held by the positive mind.

It would be well to mark out a distinction that is not clearly drawn in the minds of writers upon this subject.

There is a distinction between thought-transference and telepathy.

You will see by the definition given above that that faculty of the unconscious mind by which it has power to communicate with another unconscious mind by a law known only to itself is known as telepathy.

Thought-transference differs from telepathy in this; thought-transference has its origin in the conscious mind of the sender and is received by either the conscious or the unconscious mind of the receiver.

Telepathy, however, strictly speaking, has its origin in the unconscious mind of the sender and finds lodgment in the unconscious mind of the receiver.

It is said that in the Orient the adepts have so developed the unconscious faculties of the mind that they have discovered a code of interpretation and are able to send messages by thought-transference.

It has also been said that in the priesthood of the Roman Church there have from the earliest times been adepts that have practiced this method of thought-transference.

It is said that the death of General Gordon was known in Egypt several weeks before it was possible that any message other than that of thought-transference could have been sent from the place of his death to Cairo.

It is said by the officers of the British Army in India that their movements were always known in places hundreds of miles away long before any message other than one delivered by thought-transference could have been sent from the place where the movement of troops initiated, to that of their destination.

Reverend Mr. Chinequy, who renounced the priesthood of the Roman Church, states in his book, "Fifty Years in the Church of Rome," that the death of President Lincoln was known in an obscure village of Minnesota two weeks before any message other than one sent by thought-transference could have been sent from Washington to the place where it was known, railroads and telegraphs not having been in operation in Minnesota at that early day.

May it not be that such a fact was known in an obscure Minnesota village because of thought-transference, which, as I have stated, has been affirmed to exist among some of the members of the Roman priesthood from the earliest times to the present day?

These, of course, are matters of speculation, and are only cited for the purpose of stimulating inquiry.

It is with thought-transference rather than with telepathy that we have to deal in the healing of disease.

Keep the distinction always in mind.

Thought-transference has its origin in the conscious mind of the sender and finds lodgment in either the conscious or unconscious mind of the receiver.

Telepathy works independent of the conscious minds of either; it is that constant communication of unconscious mind with unconscious mind which will account for many things that appear strange.

When we remember the difference that exists in different communities in regard to opinions, we will see that this faculty

of the unconscious minds of the community plays an important part in establishing such difference.

You may go to any community of intelligent people and propound a new theory and it will find no lodgment there; the people will rise up to put it down and will not hear or reason on the subject.

Another community of equal intelligence will investigate a new truth, or new theory, and will give it careful consideration.

Why this difference? Simply the difference in the unconscious minds of one community acting upon all other unconscious minds and holding them in the bond of unity as against the system or in favor of it.

Even the Divine Physician went to a certain place and could do no mighty works among them because of their unbelief.

Unbelief was the condition or state of the unconscious minds of that community bound together by the unconscious minds of the people thereof.

FINIS

The Weltmer Institute of Suggestive Therapeutics
Founded in 1897

NEVADA, MISSOURI, U. S. A.

Office of
SIDNEY A. WELTMER, D. T. S.,
Founder and President.

A PERSONAL MESSAGE
TO MY MANY FRIENDS.

For the past twenty-five years, I have, together with my fellow-workers, dedicated my life to the betterment of humanity, helping, healing and teaching thousands, making it possible for afflicted mankind to emerge from pain and failure into the freedom of health, happiness and prosperity.

During these years the way has not been easy. There have been trial, persecution, prosecution, and continual struggles. But in the face of all we have persisted, for WE HAD BUT ONE GOAL—to fulfill our duty to suffering humanity.

Today, when I see what we have accomplished, what we have built, the healing that has been given to the many thousands who have come to Nevada, or through our Home Method of Healing, I know our work has been well done.

But there is much more to be accomplished.

So let each one of us continue doing our utmost, in furthering the Cause of Health, Happiness, and Prosperity, by spreading the glad tidings of what we know can be done for those in disease, pain, and misery.

And we, here in Nevada, will continue doing our part, in giving the very best in all of us to those who come to us for help, whether they come in person, or we contact them through correspondence.

Sincerely yours,

Sidney A. Weltmer

PROFESSOR SIDNEY ABRAM WELTMER

Doctor of Suggestive Therapeutics

Probably there is no greater authority in the professional world on the subjects of Suggestive Therapeutics and Applied Psychology, than Professor Weltmer.

For twenty-five years Professor Weltmer has been demonstrating the value of Suggestive Therapeutics as a healing agency to suffering humanity. The remarkable results he has secured have made thousands of friends for his Institute.

A SERVICE IN HEALING AND INSTRUCTION

The Weltmer Institute is a great SERVICE in healing and instruction to those who are seeking health, happiness and prosperity.

This service is so arranged that all who seek its blessings may receive them. In addition to our facilities to help all who come to Nevada, we are able, through correspondence, to render this help to people in their own homes.

In brief, this is our Service to you:

The Weltmer Sanitarium, with every facility for healing, housing, feeding and nursing care under the direction of our trained staff.

The Weltmer School of Healing. A resident class in which we use and teach purely scientific methods of healing, based upon the demonstrated facts of psychology, hygiene, hydrotherapy, both electrical and manual massage, and the application of what is commonly known as human magnetism.

Preparatory Course in Suggestotherapy, by correspondence, written to meet the needs of students all over the world who wish only to understand the practical application of those principles and methods which enable them to help themselves.

Complete Finishing Course in Suggestive Therapeutics and Applied Psychology, by correspondence. An exhaustive course of study of psychology, general philosophy, suggestive therapeutics, and right living. This Course will supply the student with a liberal education in all of the laws of Suggestotherapy, together with an intimate knowledge of anatomy, physiology, and mental therapeutics. It teaches the philosophy of teaching, and the theory and practice of extemporaneous speaking. The Course is published in 45 sections, supplied with lesson outlines which constitute a complete syllabus of each section, also a large illustrated Text Book for study and reference.

Home Method of Healing, by correspondence, which has been the means of bringing health and happiness to thousands of people in their own homes. Professor Weltmer regards this Service as most vital and important because it enables him to reach all, regardless of location, who may need his help.

Helpful Books, by Sidney A. Weltmer, D. S. T., "Regeneration," "Day Dreams," "Healing Hand," and many others. Also "Realization," by Ernest Weltmer, D. S. T., Ph. D.

The Journal of the American Suggestive Therapeutical Association, a monthly messenger of helpfulness, containing news of Weltmer Practitioners, a page devoted to self-healing, and the latest lecture of Professor Weltmer in each number.

All or part of this service is offered to you. So read carefully the following pages. Read the story of Professor Weltmer's life, how he founded the Weltmer Institute, its history which is full of wonderful healing demonstrations.

Then choose the particular part of the Service which is best suited to your own needs, or the needs of an afflicted friend or relative who is helpless without your guidance in this matter.

Now is the time to act.

THE LIFE WORK OF SIDNEY A. WELTMER.

A Short Sketch of the Founder's Early Experience.

PROFESSOR SIDNEY A. WELTMER began the study which developed into his present work, from borrowed medical books, which he read, laying open upon his knees as he jogged along country roads on a farm wagon—at night by the flickering light of a tallow wick and at every other available moment he could spare from his duties as the oldest son of a family trying to dig a living out of the gully-etched, red clay hillsides of an eighty acre farm in Central Missouri.

At the age of nineteen he was almost qualified to practice medicine but was advised by the kind country physician—lender of the precious medical books—to give up his ambition to become a Doctor and devote his energies to checking the rapid course of the disease from which he was suffering. The advice was sound and practical, but was given without a ray of hope, for according to the highest medical knowledge of that day his ailment would undoubtedly prove fatal.

Realization of his own physical condition had been gradually taking definite form in his mind and even youth and ambition could not blind his reason to the ultimate result. He felt that his ambition to minister to the needs of humanity could not find expression in the way he desired, but like many who suffered from a so-called incurable malady, his greatest desire was to relieve the suffering of others.

Being of a religious temperament and seeking an outlet for his ambitions to serve, he naturally turned to the study of the Bible. In the teaching of Jesus of Nazareth he received the inspiration and instruction which restored his health.

THE SEARCH

From that time forward he sought in every direction for that which would define and explain the principles underlying the scriptural healing, as done by Jesus and the Disciples, to the understanding of the modern man.

His search led him into many strange paths of study. He read everything that seemed to have even the slightest bearing upon the subject. Mesmerism, the theories of Davies, Buchanan and the works on spiritism, Indian Philosophy, Christian Theology and Modern Science, but none of these seemed to hold the truth he sought. He continued to search and pray but he never doubted. There was a Divine Principle that had saved him, but how to grasp—hold—make it his own and import its blessings to humanity; that was his problem.

The trouble was that he was not yet ready to receive the teaching which would enable him to translate the inspiration he had found in the works of Jesus and the Disciples, into terms of present usage.

It was only after he had enriched his life with a deeper understanding of his fellow beings, in sharing their joys and sorrows, in lending his aid in their need, through his contact with them in all classes and conditions, that he was fitted to interpret the truth when he found it.

He studied mankind from the master's desk of country schools, from the pulpit of Baptist Churches, from the editor's desk and type case of a country newspaper. He wrote County Histories, installed and cared for public libraries, sold text books to rural school boards, canvassed for and taught in Colleges. His were nearly all the experiences of an earnest young man trying to make his way in the world.

DISCOVERING THE TRUTH

His work never smothered his unsatisfied desire. His mind was ever on the alert for a grain of truth that might lead to the solution of the one great problem of his life, and when the first ray of light came to him, in

the answer to a question he had asked of a boy, less than 13 years old, with whom he was experimenting in the deep stages of hypnosis, he found himself unable to realize that his search had ended and that, without mystery, magic or super-natural revelations.

"How can I heal the sick as Jesus did?" was the question, and the answer came without hesitation.

"Lay your hands on the sick and try it as Jesus did."

Was this the true answer to the problem he had so long struggled to solve?: "Lay your hands on the sick and try it as Jesus did." No scientific jargon—or complex formula—only a simple statement—a suggestion.

Surely this simple answer could not contain the principle of the great truth he had sought.

Yet was it so extremely simple?

The answer had been, "Lay your hands on the sick and try it as Jesus did,"—"as Jesus did." Ah! there was the great principle. He knew

THIS IS THE HOME OF PROFESSOR SIDNEY A. WELTMER, WHERE HE FINDS REST AND HARMONY AFTER A LONG DAY OF MINISTERING TO THE SICK. THIS BEAUTIFUL HOME IS KNOWN FOR ITS WONDERFUL GARDEN AND MANY FLOWERS.

that the healing performed by Jesus and the Disciples was not accomplished by the mere physical contact of the hand with the sufferer's body, for there were healings recorded in which there could have been no possible physical contact. He remembered the incident of Jesus and the Centurion as recorded in Matt., 8-8:13. And again the record of the woman of Canaan, in Matt., 15-22:28, and even another instance of the Greek woman of Syrophoenicia, told in Mark, 7-26:30.

FAITH THE VITAL PRINCIPLE

Faith had been the one thing exacted in all these cases and in all the other healing works of Jesus and the Disciples. Their success seemed to depend upon the amount of faith exercised by the healer and his patients.

The record seems to emphasize this one point above all others. In Matt., 13:58, and Matt., 17:14 he found records of failures due to unbelief. His own restoration had been the result of his unquestioning belief and faith.

He reviewed his Bible studies in the light of this new understanding and everywhere he found faith emphasized as the active principle in the healing works of Jesus and his followers. This element lacking, and their efforts brought no results.

HEALING THE SICK

He sought out his friends and treated them with such gratifying results that he neglected his other work and devoted his time almost entirely to healing.

It was his ambition to have every physician include his methods in his medical education and practice; but like every other innovator his methods were not seriously considered and in many instances were entirely discredited by the physicians to whom he felt the application of his discoveries should be entrusted.

He endeavored to interest the physicians in the practice of his methods so that he could devote his time to the formulation of a complete system of Text Books, that all mankind might have the benefits.

He was so anxious to give relief to the afflicted and to establish his methods, that he gave his service, night and day, without thought of remuneration, until his financial condition had reached a crisis.

He found that he was indebted to various people for a total of about $3,000 and that there was due him from those whom he had treated, a total sum of about $1,500. His creditors began to crowd him for a settlement of their claims. He made an appeal to those whom he had served in their distress and of the $1,500 due him he received only $3.50, which was paid by a poor old woman who made her own support by taking in washing.

He had given freely and the fact that those whom he relieved of pain and suffering did not pay him the amounts due, was a crushing blow to his enthusiasm. However, after waiting and receiving no further payments, he returned the $3.50 paid by the old woman and sent receipts to all the others.

THE CALL OF DUTY

He had reached the conclusion that it was his duty to devote his life to the advancement and extension of the methods which it had been his privilege to demonstrate in the many remarkable results he had obtained.

He notified his creditors that he would pay them as soon as possible, resigned from the faculty of the College in which he had been teaching and with a family of seven, dependent upon him, he entered upon his life work, with the firm conviction that it was his duty to serve the sick and leave a record of his work for all who should come after.

His determination reached and bridges burned, he started into his work, under a strict financial, and sound scientific policy.

He endeavored to heal all who applied for treatment and kept a true record of all the cases he treated.

Soon he discovered that something was lacking in those with whom he failed. No response rewarded his efforts to relieve them and he was led, naturally, to compare his successes with his failures. This analysis brought out, with unmistakable clearness, the necessity of teaching the Philosophy as well as practicing the art of healing.

As his work increased the problem of arousing the faith of his patients in the Power that Heals became more and more complex. He had little difficulty with those who shared his unquestionable trust in the promises of Jesus and those who were amenable to suggestion, but he

discovered that these were exceedingly few, compared with those who needed his help and whose education and training would not cause them to believe that their physical ailments could be overcome without ill tasting doses, or painful surgical treatment. This condition caused him great concern, for his ambition was to "heal them all" and to do this he must make his methods affect all sufferers.

Evolution began at once. His researches led him far into the fields of Biology, Physiology and Human Psychology. In these branches of learning he found that thought is basic in all physical expression of any kind whatever; that the healing power is intelligent; is within the patient; and must be the final dependence, no matter what the remedy. All his experiences had pointed this way, and here was positive substantiation of all his conclusions.

APPLIED PSYCHOLOGY

Psychology seemed to hold the immediate solution to his problem. To know the processes of Mind and utilize them to procure the ready responses of every sufferer became the end for which he sought. This involved continuous study, experiment and careful observation in every case that came to him for treatment. Gradually out of this experience he gained a clearer knowledge of the whole system of natural laws which governed human life, and he discovered many distinct mental attitudes which contribute to the health or distress of mankind. He gradually evolved an effective and practical Psychology of which he formulated a statement reducing the hitherto complexities of mental states and activities to the simplest terms, rendering it comprehensible to the average mind. This reduction of Psychology to mathematical accuracy solved the problem he set out to master, i. e., to formulate a system that would reach the mind of the sufferer, regardless of his education or religious bent, and elicit the response necessary to a cure.

Under intelligent conscious direction, he learned to make his hands wonderfully effective in conveying direct and reflex suggestions for health.

He discovered that the mental element is the important factor in all human affairs and that it requires expression of the same qualities of mind on the part of the patient to make a successful business of getting well, that it does to succeed in any other form of endeavor. He learned that faith is the fountain of hope and that to inspire a sufferer with faith and courage is to arouse the hope and ambition, for that perfection, which every being desires and is inherently capable of acquiring.

SELF-MASTERY

The struggles he passed through were not altogether in learning the processes of his patients' mind, for he found much to study and master in his own mental processes and the overcoming of all the difficulties he encountered in himself and elsewhere constituted the experiences which supplied the knowledge upon which Suggestive Therapeutics and Applied Psychology is based.

HIS FIRST CASES

Notably among his first cases was Mr. D. Blair, the son of a well-known clothing merchant of Sedalia, Missouri, who was healed of locomotor ataxia in the remarkable short period of seventeen days; and another equally astounding case was that of Lucile Brickle, then nine years old, afflicted with infantile paralysis, whose restoration was accomplished in less than six weeks.

Numerous cures of sciatica, chronic stomach and bowel troubles, and all manner of nervous disorders yielded as readily to his treatment and attracted such widespread attention that a business organization was formed and what is now known as the Weltmer Institute of Suggestive Therapeutics of Nevada, Missouri, was founded.

FOUNDING HIS INSTITUTION

In establishing an Institution of this character the founders had no precedent to guide them, for this was the first institution of its kind ever established and there were no plans charted for its successful and safe conduct.

THE CRUCIAL TEST

In 1900 a concerted attack was made to destroy the Weltmer Method of Healing. Persecutions and prosecutions followed one another in rapid succession until November 17, 1902, when the litigation had finally reached the United States Supreme Court, which sustained Professor Weltmer's work, and among other thing declared his methods and practice to be "sound and practical," legitimate and lawful and in no conflict with the laws of Congress.

THE ENTRANCE TO THE SANITARIUM. THOUSANDS OF SICK AND AFFLICTED PEOPLE HAVE ENTERED OUR SANITARIUM AND HAVE FOUND THE PEACE AND HEALING WHICH AWAITED THEM HERE.

This settled, for all time, the legal status of the Weltmer Method of Healing.

THE ORIGINAL MAIL COURSE

In 1899 Professor Weltmer wrote a Mail Course in Magnetic Healing, of which some forty-five thousand Courses were distributed among the English speaking inhabitants of all parts of the world. This Course was little more than a statement of principles, with instructions for the demonstration of the principles stated.

It was made as comprehensive as possible but was very brief. Its great charm and popularity were due to the fact that every statement was a deduction from the actual experiences of the author, every principle laid down was capable of positive and practical demonstration by any person

of average intelligence and the whole proposition was presented so that any one would know just how to prove, by trial, the assertions made in the lessons.

The benefits to humanity, resulting from the plain statement of these principles and experiences, can never be definitely estimated. The teaching of this Original Course has enabled thousands to overcome diseases of mind and body, and to cure and prevent sickness in themselves and within their homes. As the result of this work there are, today, Suggestotherapists in every state, as well as in all parts of the world, who are healing the sick and afflicted, thus bringing peace and happiness to humanity.

THE REWARD FOR HIS EFFORTS

At this point let us see the cumulative effect of this great movement toward freedom from disease and personal limitations.

When he first came to Nevada, on February 19, 1897, and established his School of Healing, Professor Weltmer's success was assured because of his many remarkable successes in healing those who were considered hopeless invalids. His fame spread in all directions. Naturally he revolted against the idea that he had any miraculous power and he quoted many sayings of Jesus to explain that mental, physical, and spiritual healing are accomplished by the Power of the Infinite, and not by man or by any of his material means or contrivances.

From the very beginning, when he was asked by his students if they could manifest this same healing power, his answer was:

"You can do what I do, when you know what I know.
And I can teach you what I know."

In 25 years, this Sanitarium and School, starting with nothing except a method that would heal, has extended its influence and service to all parts of the world. By means of our personal service, Courses and publications, we have directly served and benefited more than five hundred thousand people. And each one of these, in turn, in their personal contact with relatives, friends, acquaintances and audiences, have extended the benefits of the Weltmer Method, Suggestotherapy, to a large number of persons.

By means of its teachings and actual practice, this Institution has developed the Science of Suggestotherapy, which is the twentieth century means for the healing of the sick, the unhappy, and the poor. Thus we are abreast of the twentieth century developments in other lines of human endeavor.

The Weltmer Method—Suggestotherapy—has stood several severe investigations, the most severe of which resulted in the report that:

67 per cent of its patients had been cured or permanently benefited.
30 per cent additional were well pleased, and only
3 per cent were displeased.

So this work has been two-fold, healing and teaching. Professor Weltmer not only established a Sanitarium so those who came to Nevada could have the very best of attention while here, he has continually improved this part of his work, at the cost of thousands of dollars, so that today the Weltmer Sanitarium gives service equal to the best in the country.

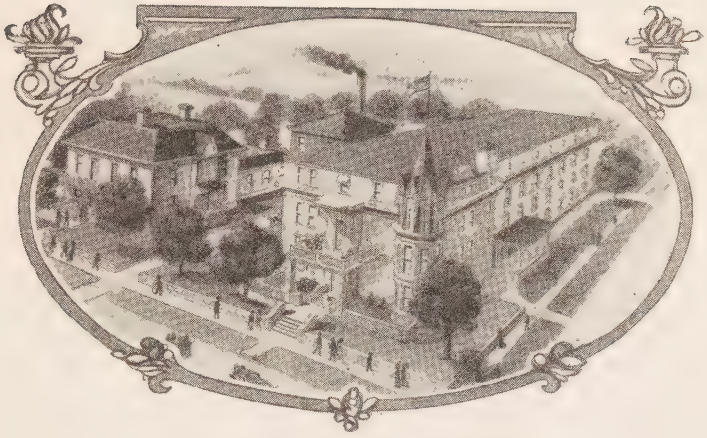
The same is true of his Resident Course of Instruction, for which he has added, from time to time, all the laboratory equipment necessary to give the student the most scientific training.

The correspondence Courses have been improved, revised, added to,

and in every way made to correspond to the new discoveries, methods and improvements that have come to light.

The Home Method of Healing, in which Professor Weltmer takes the greatest interest because of the many and remarkable life-giving results brought about in his patients, has also been improved in many ways. For the past twelve years, extensive experiments in telepathy have been carried on, and these have given him valuable information which greatly helps him in his Home Treatment Service.

So you may more clearly understand how thoroughly we have labored to serve those who need what we have to offer, namely, both healing and instruction, the different departments of our Service are described in the following pages. Read every word carefully, so you may know how thoroughly we have planned and built.



The Home School and Sanitarium

of the

Science and Profession of Suggestotherapy

WAS ESTABLISHED AT NEVADA, MISSOURI, ON FEBRUARY 19, 1897

OUR METHODS OF TREATMENT.

Suggestotherapy is the fundamental principle underlying all methods of healing. It arouses the latent power within the individual by which all healing is accomplished.

Suggestotherapy defines disease as any condition that interferes with the functions, happiness or prosperity of the individual.

The treatment in Suggestotherapy depends upon a proper appeal to nature, and depends for its success upon securing a natural reaction to a natural method of procedure. Medicine depends upon the response of nature to the drug used to secure this reaction.

The Suggestotherapist knows that this nature is intelligent in making its reaction, but it is unconscious until awakened into consciousness through the **power** which the Therapist uses, called "Suggestion."

Suggestotherapy enables the patient to live a life according to the strength of his highest desires, rather than according to the weakness of his doubts and fears, and the disease of various kinds that may afflict him.

Suggestotherapy brings an individual to a state of conscious self-mastery that enables him to overcome his fears and belief in limitation, which leaves his mind and spirit free and untrammeled and joyous to work out the things which are important in accomplishing his share of the world's work and discharging his full duty to himself, his family and community.

The principal modes of giving suggestions are the spoken words, the laying on of hands, and suggestion by telepathy.

The trained Suggestotherapist understands how to awaken the healing power resident in each patient, and when this is done succeeds in securing not only a perfect, but permanent healing.

THE PROCESS.

The actual process of giving a patient at the Weltmer Sanitarium, the full benefit of Suggestotherapy is as follows:

The patient may describe his condition in a letter or we will, without charge, send a diagnosis blank to make the description easier. The description in a letter, or on our diagnosis blank will be carefully considered and we will advise the patient promptly, and frankly, and without charge,

ANOTHER VIEW OF THE ENTRANCE TO THE SANITARIUM, SHOWING THE BEAUTIFUL GROUNDS AROUND THE BUILDING.

the best plan of treatment to follow. When convenient the patient should come to the Sanitarium for consultation and examination by one or more of the competent members of our staff. There is no charge for a personal consultation with a Staff member preparatory to accepting a patient for treatment. When an individual wants an examination but does not desire treatment, there is a nominal charge for the examination, according to the time to make it.

Other examinations, such as surgical and X-ray examinations, and examinations of the urine, blood, sputum, etc., are at the usual rates. When accepted for treatment, the patient is assigned to a room in the Sanitarium and in time of overflow, to a room in a nearby cottage. The Sanitarium reserves the right in all cases accepted for treatment, to bring the patient into the Sanitarium from any near-by room when the best interests of the patient and the Sanitarium require it. All patients, whether in the Sanitarium or a near-by cottage, take their meals in the Sanitarium dining room when able to go to the table, and when not able to go to the table

their meals will be served in the patient's room at an additional charge of ten cents.

Meals served by the Sanitarium are properly cooked by an experienced chef, especially trained in cooking for people who wish to gain energy and vitality rapidly and, although we use meats and vegetables and all sorts of wholesome foods, we avoid making combinations of foods that when mixed in the stomach will produce injurious chemical reactions.

Patients who are able will be required to take physical culture exercises with the class for fifteen minutes, beginning at 8:45 a. m. All patients are required to practice deep breathing. Some are required to take walks, etc.

In the treatment room a patient is given skillful local treatment to any part that needs special attention. Pain is almost always relieved by the treatment, no matter what the cause of the pain may be. For the general benefit of most patients a Suggestotherapy treatment includes thorough massage, followed by the revitalizing, stimulating, manefluvial (magnetic or Manual reflex) treatment with appropriate suggestions to enable the patient to hold the benefit of the treatment until the benefit of the next treatmen can be added.

In the Lecture Room, a patient is given free admission to the Morning Lecture and Healing Service, conducted by Professor Sidney A. Weltmer, from 11 A. M. to 12:00 Noon each morning. This lecture and healing service makes it easy and natural for the patients to keep their thoughts in harmony with God's healing purpose, besides giving the patient systematic instruction and training in mental and physical hygiene.

OUR SANITARIUM CARE

Our Sanitarium Care makes healing continuous TWENTY FOUR HOURS EVERY DAY, and the progress of each patient is carefully considered and discussed every Monday, by the entire Staff of the Sanitarium in consultation. This brings to the service of each patient, the skill and experience of the entire Staff.

A physician and surgeon, who is also a Doctor of Suggestive Therapeutics, devotes his entire time to the patients, and is subject to call day or night.

A trained Nurse, who is also experienced in Suggestotherapy, devotes her entire time to the patients; lives in the Sanitarium and is subject to call, night or day.

All Special Nurses in the Sanitarium are under the direct order of the Sanitarium Physician and the supervision of the Sanitarium nurse.

Special Nurses and attendants are supplied at cost.

AUXILIARY SUGGESTIONS are supplied through scientific massage, hydrotherapy, physical culture and elaborate instructions that teach the patient how to relax both body and mind.

Automobile rides, all days excepting Sunday, when advisable, for the benefit of the patient.

MEDICAL TREATMENT is supplied when a patient demands it, and is administered under the direction of our house physician, by the house nurse or some prominent physician in Nevada.

SURGERY

We have treated with success many cases of gall stones, appendicitis, tumors and various forms of pelvic disorders, by Suggestotherapy alone, saving our patients the danger and expense of operations. Many people have come to us, after an operation had failed to stop the pain or discomfort and our treatment and Sanitarium care have given lasting relief. However, there are cases where surgery offers quick relief, with small comparative danger. In such cases we recommend operations. Our treatments,

before and immediately after an operation, make the shock less severe and assure more rapid recovery and more certainty of a complete and lasting result.

We are equipped to do all sorts of minor surgical work in our Sanitarium. We do this work at the usual rates.

IN MAJOR OPERATIONS, when necessary, we call in specialists and expert operators and have the work done in our NEW specially built operating room, or in the operating rooms of one of the hospitals here in Nevada.

In cases of Major Surgery, we accept no part of the fee paid the surgeon, and we get the lowest possible rates, for the benefit of our patients, from the surgeons doing the work.

ROOMS—All rooms have outside windows, telephones, hot and cold water, steam heat, electric light and access to bath and toilet on the same floor, one for ladies and one for gentlemen, to every five rooms.

Every room in the Sanitarium is sanitary and comfortable. Those with greater conveniences and luxuries naturally cost a higher price.

Twenty rooms have private bath adjoining.

MEALS—The menus are prepared by the Diet Cook and our House Nurse, specially trained in food combinations and values, and are then approved by the staff members, who treat the various patients.

However, any person desiring special food, not on the daily menu may have it prepared and served, provided it does not conflict with the diet prescribed in his case.

The charges for such special orders will be based on the actual cost of procuring, preparing and serving.

OUR RATES

Weltmer Sanitarium patients are kept in the Sanitarium when possible, but during overflow periods, the more able bodied patients are located in nearby homes, but all take their meals from the Sanitarium Diet Kitchen.

The rooms in near-by homes are paid for by the Sanitarium, and when you pay the weekly bill rendered by the Sanitarium, all charges connected with your treatment, rooms, meals and sanitarium care will be included. The weekly rate includes treatment, room, meals and sanitarium care.

Price list and convenient railway connections furnished by return mail without any charge.

The Sanitarium will furnish without charge an Identification Badge and the best railway connections to any patient who will write for them. The Identification Badge will enable the Station Agent of the Sanitarium to know whom he is to meet.

The railway connections will enable the patient to know the exact time he will reach Nevada, so that arrangements may be made in advance, to give the patient the best possible service from the moment he leaves the train at Nevada.

The Sanitarium makes no charge for conveying patients and attendants from the station, except where an ambulance is required. The ambulance charge is $2.50.

A DEPOSIT is required, covering all charges for one month in advance, for any child or helpless patient in our care.

Any further information you may desire will be given you upon request.

THE WELTMER SCHOOL OF HEALING.

RESIDENT CLASSES

In response to the many who want an oral demonstration—a personal presentation, and actual experience, under a teacher, in doing the work of healing by Suggestotherapy—the resident Clinical Course offers the following special advantages:

Professor Weltmer teaches these classes in person.

Professor Weltmer is assisted by those who have been associated with him in writing, teaching and practicing the subjects.

Thus in this personal instruction you see and hear the practical explanation and practical demonstration of the healing principles in which you are so greatly interested.

In these personal classes, at the Weltmer School of Healing, at Nevada, Missouri, are demonstrated facts of Psychology, Hygiene, both Electrical and Manual Massage, and the application of what is commonly known as the "laying on of hands."

There are four such Courses each year. Each Course is made up of eleven weeks intensive study, investigation and practical tests.

The demand for a method of self-help, self-development and the ability to help others through a better understanding of the law which governs all individuals, exists in a more defined sense among the following:

School teachers and parents, who have really awakened to the necessity of constructive teachings in the early life of children. Physicians and healers of every cult. Ministers who wish to make use of and to employ suggestion and the "laying on of hands" in the healing of the sick in their congregation.

The three principal topics necessary in this study, which are included in its curriculum, and which are necessary for this training, are Applied Psychology, Suggestotherapy, and the practical application of Suggestion in the laying on of hands. Instruction in either of these departments will be of equal interest to all classes, and any one attending any one department secures the benefit of them all.

For teachers and parents there are a series of lectures adapted to the organization of school work, and an understanding of the child mind, his capacity to learn, his exact standing and ability, how to cultivate the best that is in him, how to direct in the most practical and best manner his activities for growth and development. These lectures are worth the price of the course to any teacher or mother.

For the physician or graduate of any school of healing, the lectures and clinics on Suggestotherapy are of inestimable value. Practical suggestions, proven in actual practice, reduced to the most effective form of presentation and application, made possible through twenty-five years of successful practice in Suggestotherapy, are presented to the student.

The greatest help that the Weltmer Method has offered to the practicing professional is that which enables him to change from **treating the disease to treating the patient.**

The Weltmer Philosophy enables the physician to understand his patient as a thinker, a personality, an organized entity occupying a body, an intelligence capable of comprehending himself as such, and susceptible to such instructions as will enable him to regain his health, in response to the help which the physician offers him, in his material and mental ministrations.

An extension of Suggestotherapy is the demonstration of suggestion through the laying on of hands. This is a scientific study of the hand as an organ of speech. Instruction on this particular subject can only be had at the Weltmer Institute.

Professor Weltmer delivers twenty-two lectures in the series. There are thirty-three hours devoted to actual Chapel healing service. This should be of especial interest to ministers of the gospel who wish to do spiritual healing in the churches, and desire to accustom themselves to the effective routine of this wonderful Christian method of healing the sick of any condition that interferes with health, happiness, and prosperity.

The complete Clinical Course is arranged to teach the fundamental principles and drill the students in the technique of Suggestotherapy, in consultation, diagnosis, treatment and business arrangements, etc., with pa-

THE SIDE YARD IS ANOTHER SHADY PLACE WHERE PATIENTS ENJOY THE WONDERFUL CLIMATE WE HAVE HERE, IN NEVADA.

tients. In this course the student receives sufficient practical instructions, personal drilling and clinical experience to enable him to achieve professional, financial and social advancement in the practice of the solid and rapidly growing profession of Suggestotherapy.

For the person fully informed in Suggestotherapy, this course is an excellent review of the entire body of learning included in this field, and fills all general demands for post-graduate work.

Remember, this is a demonstration of what we teach in our correspondence Courses. It is a demonstration of the principles of healing.

Professor Weltmer, the originator himself, will be your teacher.

There are four such courses each year. And four times a year we issue a special circular describing in full the complete program of the coming course. So write us for a Resident Class Program. Do this now, so you may arrange your time accordingly, and be in Nevada for the next class.

PREPARATORY COURSE IN SUGGESTOTHERAPY

BY CORRESPONDENCE

This Course has been written to meet the needs of students all over the world who wish only to understand the practical principles and methods which enable them to help themselves.

This home study Course is the personal work of Professor Weltmer—his personal instruction in Suggestotherapy to you.

In this Course he teaches you how to give treatments for specific diseases and how to give treatments for general upbuilding of health, strength, and vitality of mind and body.

YOU WILL FIND IN PROFESSOR WELTMER'S COURSES THAT HE TALKS TO YOU, THROUGH HIS LESSONS, JUST AS IF YOU WERE SITTING BEFORE HIM IN HIS PRIVATE ROOM.

He makes every step easy for you. All you have to do is to follow his instructions and you are sure to get results. When he gives you a lesson he requires you to DO the thing he is teaching you. Thus you know by actual test that you are mastering the subject.

There is no groping, no guess work. You know that you know.

Here is a condensed review of Professor Weltmer's home study, Preparatory Course in Suggestotherapy. Remember that this is but an outline and that it could not and does not do justice to the contents of the Course, or the quality of Professor Weltmer's instructions.

You really have to see the lessons for yourself to appreciate how wonderful they are. Read this outline carefully and then make up your mind that you are going to take up this profitable study at once.

The Course consists of a series of sixteen lessons, including the introduction.

The first three lessons tell you how to think, how other people think, and how to harmonize your thoughts with others.

The second lesson, especially, deals with the nature of the mind and how it works in controlling our thoughts and actions. The third lesson tells you how to mobilize all of your thoughts in such a manner that you can use them most effectively in helping others.

The fourth lesson teaches you how to direct your own thought in such a manner that it will reach the understanding and supply the needs of the individual who asks for help.

The fifth and sixth lessons teach most effectively how to so state or express in action the help you have to offer so you will invariably secure the right response or result from your patient.

The next three lessons bring into clear view a systematic arrangement of the principles of healing as taught and practiced by Jesus and His Disciples, as set forth in the New Testament part of the Scriptures.

Lessons ten, eleven and twelve deal specially with the three subjects: General Treatment; Specific Treatment; and Self-Healing. These lessons are of special value and are well worth the price of the entire course.

Lessons thirteen, fourteen, fifteen and sixteen, like lesson three, are a special review, critically presenting the most important phases of Suggestotherapy. Definitions of terms as well as the application of the principles for which the terms stand, receive special attention. The leading terms defined are belief, faith, and knowledge, together with the scientific terms which correlate.

The laying on of hands is defined, both from the Biblical and the scientific standpoint, together with directions teaching how to apply the hands as a suggestion. These four lessons will constitute a summary and recapitulation of the Course.

A number of practical examples of the treatment of particular ailments are included in this series of lessons.

HOW THE COURSE BENEFITS YOU AND YOURS.

Most people who take this Course, do so to acquire the fundamental principles of Suggestotherapy, as it is so simply written and is vitally instructive from the first pages to the end.

Even should you have no desire to practice Suggestotherapy, this Course will be of wonderful value to you in countless ways. It will enable

QUIET AND REST ARE TO BE FOUND HERE IN ABUNDANCE.

you to heal yourself or any member of your family of any disease that may already be present; also to prevent sickness and suffering that might otherwise develop.

This Course will rid a family of sick thoughts, leaving its time and energy free for success in various undertakings. It saves doctor bills. Many families have not paid a dollar doctor bills in the last ten to twenty years since one member of the family took Professor Weltmer's instructions.

The Course teaches you the hidden power and mysteries of the mind so that you may use the subtleties of thought in instructing others to work harmoniously with you for the accomplishment of the important purposes of your life's work.

Now, you can get a definite, **condensed** and practical Course by Professor Weltmer by mail.

On your satisfactory completion of the Course, we give you, FREE, a handsome certificate which you can frame and hang in your home or your office.

So you can see that the Weltmer Institute is offering you a truly great OPPORTUNITY. Decide today to take advantage of it.

The price of the Course is very small—only $36. And you may have easy terms to pay for this, a little down and a little every week. Could any offer be fairer? We make the payments so small that you scarcely miss the money.

Write us today for descriptive folder.

COMPLETE FINISHING COURSE IN SUGGESTIVE THERAPEUTICS AND APPLIED PSYCHOLOGY

BY CORRESPONDENCE

To those who wish to understand, and learn to become conscious of the potentially perfect part of their being, to attain mastery of themselves, to "find the kingdom within and add to themselves all other things," to banish FEAR from their lives, and to attain a thorough knowledge and mastery of their own minds and thereby evolve all the subtle and irresistible powers resulting therefrom, we offer this COMPLETE FINISHING CORRESPONDENCE COURSE.

This Complete Finishing Course in the Essentials of Psychology, General Philosophy, Suggestive Therapeutics, and Right Living, is the result of twenty-five years of practice and teaching in the Science of Healing—Suggestotherapy. It gives, systematically, all that we have learned in our daily treatment and Sanitarium care of the sick, in our daily work in personal classes, and in our correspondence with many thousands of students, in all parts of the world.

This Course is practical. It is not in any sense theory, but it is based entirely upon actual practice and actual experience, and it enables real live people to meet the real live requirements that are made of them from day to day.

FORTY-FIVE SECTIONS

You will find that each section of this Forty-five Section Course deals with something that has entered many times into your life; that the texts are in plain simple language, and therefore easy to understand. This is true because the Course was first written, in 1899, as a very short mail course, and sold to approximately 45,000 students. In 1908 Professor Weltmet, using this short course as a basis, made twenty-four sub-divisions of the whole subject. These twenty-four sections were then systematically arranged and every principle was embodied in a syllabus. These syllabi were one after another transcribed on the blackboard, and explained by Professor Weltmer in his daily lectures to his students.

These lectures were again elaborated by the citation of hundreds of actual cases treated in the Weltmer Institute, as well as by his graduates in the field who had put the principles of his teachings in actual practice.

This process, including the answering of the many questions asked by students, was repeated many times, before different classes, until there were **forty-five complete sections** which cover the whole system of Suggestotherapy in a most practical manner.

The result is, that you are offered this very thoroughly refined and complete test in Psychology, General Philosophy, Suggestive Therapeutics, and Right Living—the most systematically written Course ever published—covering twenty-five years of actual experience, at a very nominal price.

WHAT THE COURSE TEACHES YOU.

Table of Contents of the Complete Finishing Course, by Correspondence, in Psychology, General Philosophy, Suggestive Therapeutics, and Right Living.

By Professor S. A. Weltmer.

SECTION 1.—MIND. Mind as Power. Thought an Activity of Mind. Action and Reaction of Thought. The Power that Heals. The Active Factor in Every Accomplishment.

Section 1 introduces you to the study of Self.

SECTION 2.—THE KINGDOM. Finding the Kingdom. Viewpoint of Jesus. Increase of Power. Soul Consciousness. Unity of Power. Possibility of Perfection. How to obtain Completeness.

Section 2 teaches an understanding of the operation of Natural Law in human life.

SECTION 3.—THE INFINITE. Universal Substance. Inter-Relation of Mind and Matter. Good and Evil. The Potential Power of Man. The Christ Philosophy. Psychology and Religion in Relation to Healing.

Section 3 gives you a Philosophy of Life.

SECTION 4.—CONSCIOUSNESS. Controling Influence in Conscious Life. Man's Conscious Power. Value of Conscious Knowledge. Our Means for Expressing Inner Power.

Section 4 enables you to develop Personality.

SECTION 5.—SPIRITUAL CONSCIOUSNESS. Value of Understanding. Knowledge Attained. Man's Connecting Link with the Infinite.

Section 5 enables you to realize and manifest Individuality.

SECTION 6.—THOUGHT. Method of Directing and Intensifying Thought. The Production of Magnetism. Effect Upon the Nervous System. Effect on Brain Cells. Efficacy in Healing. Acquiring Self-Reliance.

Section 6 teaches you the nature, process, purpose, control and use of Thought.

SECTION 7.—PERCEPTION. Differentiation between Sensational and Intuitional Precepts. Result of Training. Effects of Perception Upon the Progress of the Individual. The Solid Foundation for Memory.

Section 7 teaches the process, development and value of keen observation.

SECTION 8.—CONCEPTION. Mental Images of the Actual. Differentiation between Sensation and Intuitional Concepts. Power of Concepts. Supplies store of Memory. Perfect Ideals for Healing.

Section 8 helps you in making experience contribute to your success.

SECTION 9.—REASON. Deduction and Induction. Sources of Evidence. Method of Procedure. Purpose of Reasoning. Product. Judgment. The Master Faculty.

Section 9 teaches you to do the right thing at the right time.

SECTION 10.—WILL. Control in every Department of Life. Volition in Healing. Happiness and Prosperity a Matter of Man's Choice.

Section 10 teaches you self-direction, self-exertion and self-reliance. Increased initiative and efficiency.

SECTION 11.—APPERCEPTION. Apperceptive Influences in Life. Structural Activity in Healing.

Section 11 enables you to develop the powers of general observation.

SECTION 12.—MEMORY. Provides Perfect Ideal for Work of Healing. Cannot Fail When Properly Trusted. General Utility. How to Overcome Forgetfulness. "Memory Training," What it Really is.

Section 12 teaches you to use your memory as a perfect faculty.

SECTION 13.—FACULTY OF PHYSICAL CONTROL. Method of Determining Normal Action. Importance to Suggestionist. The Healing Mental Force.

Section 13 teaches you the principles of self-healing and self-mastery.

SECTION 14.—RESPONSE TO SUGGESTION. Method of Use. Physical, Mental and Moral. Any Outside Influence Effective.

Section 14 teaches the powerful use of direct and indirect auto-suggestion.

SECTION 15.—INTUITION. Manifestations. Method of Use. Physical, Mental and Moral Value. Intuitional Diagnosis. Intuitional Speaking. Inherent Knowledge.

Section 15 assists you in the identification of true intuitive impulses.

SECTION 16.—TELEPATHY. Omnipresence of Mind. Etheric Waves. The Astral Conception. Method of Use. Attitude of Sender of Telepathic Messages. Attitude of Receiver. Medium of Transmission. Method of Reception of Messages. Value of Telepathy. Application in Absent Treatment.

Section 16 teaches the process of Mental interchange.

SECTION 17.—POSITIVE ATTITUDE. Conscious and Unconscious exercise. Subjective Phase. Physiological Phase. The Suggesto-therapist Attitude.

Section 17 enables you to evolve a forceful personality.

SECTION 18.—PASSIVE ATTITUDE. Rule for. Psychological Passivity. Difference between the Cultured and Uncultured Mind. The Attitude for the One Receiving Healing.

Section 18 enables you to place yourself in tune with the Infinite.

SECTION 19.—RESISTANT ATTITUDES. Origin of Resistance. Use of Resistance. Use of Non-Resistance.

Section 19 teaches you the secret of harmony in every day life.

SECTION 20.—ATTENTION. Modes of Expression. Passive and Active. Use. Fixation of Attention. Direct Conscious Result. Causes of Passive Attention.

Section 20 enables you to react to important experiences.

SECTION 21.—CONCENTRATION. Power of Purpose Admitted. Value in "Memory Training." In Mental Healing. A Momentary Act. Used Every Moment in Life.

Section 21 enables you to overcome laziness, sustain enthusiasm and secure definite results for your labor.

SECTION 22.—INTENTION. Source of Power. A Vital Element of Suggestionist's Remedy. Essential to Patient's Recovery. Method of Use.

Section 22 enables you to imbue every thought with dynamic power.

SECTION 23.—SUGGESTION. Auto-Suggestion. Hetero-Suggestion. Indirect Influence. Direct Use. Laravated or Veiled Suggestion. Specific Direction. Method of Awakening Power. Action. Influencing Elements. Contributing Faculties. Special Value of Spoken, Written and Telepathic Suggestions. Mode of Reception. Law of Action. Hindrance to Action. Aids to Action. Manner of Effacing Effects. Cause of all Activity in Life. Mental and Physical Value. The Prescription of the Suggestionist. The Salesman's Best Ally.

Section 23 gives you a working knowledge of the only power that you can legitimately use to control others.

SECTION 24.—FORGIVENESS. Power, Reward. Physical Value. Relation to Healing. The Biblical Triad.

Section 24 enables you to make failure or disease contribute to health or success.

SECTION 25. — AGREEMENT. General Use. Products. The Initiative. Mental Activity in Healing. The Suggestionist's Reliance.

Section 25 enables you to realize the promise made in Matt. 18:19.

SECTION 26.—PRAYER. Method of Expression. Hindrance to Answer. Physical Health Answer to Prayer. A Constant Porcess. The Prayer That is Always Answered.

Section 26 enables you to realize the promise in James 5:15, 16.

SECTION 27. — SUGGESTIVE THERAPEUTICS. Basis of Action. Fundamental Doctrine. Method of Administration of Remedy. Physical and Mental Value. Physical and Meta-physical Relations. Nature's Method of Healing.

Section 27 gives you the scientific basis for the use of all healing power.

SECTION 28.—NERVE CENTERS. Unit of Nerve Structure. Nerve Stimuli as a Suggestion. Instruments of Embodied Mind.

Section 28 enables you to correlate Physiology and Psychology.

SECTION 29. — INTUITIONAL DIAGNOSIS. Purpose. Power Possessed. Essential Mental Attitude. Length of time Required. Physical Condition of Receiver. The Suggestionist's Method of Diagnosis.

Section 29 enables you to analyze the mental state of your patients.

SECTION 30. — VIBRATION. Effacing Destructive Mental Vibrations. Action. Reaction. Suggestionist's means for Conveying Thought. Harmony.

Section 30 gives you an insight into the mysteries of being.

SECTION 31.—THE LAYING ON OF HANDS. Mental Contributing Faculties. Method of Application. Method of Action. A Natural Impulse. Length of Time Used. Physical and Mental Value. A Means of Conveying Thought.

Section 31 enables you to realize the promise in Mark 16:18, and to interpret the process into terms of modern science.

SECTION 32.—GENERAL TREATMENT. Method of Application. Position of Patient. Length of Time of Treatment. Essential Mental Attitudes. Applies to General Disorders.

Section 32 explains the processes for revitalizing every tissue of your patient's body.

SECTION 33.—SPECIFIC TREATMENT. Method of Administration. Length of Time of Treatment. Suggestion Offered. Applies to Specific Disorders.

Section 33 teaches you to focus the healing forces upon localized disorders.

SECTION 34.—SELF TREATMENT. Method of Administration. Succeeding Mental Attitudes. Remedy Always Effectual. Physician Never Absent.

Section 34 teaches you to direct your inherent forces to the upbuilding of mental and physical efficiency.

SECTION 35.—ABSENT TREATMENT. Mental Attitude of Suggestotherapist. Mental Attitude of Patient. Method of Administration. Surety of Success. Legal Status.

Section 35 explains Professor S. A. Weltmer's method of utilizing his most cherished discovery.

SECTION 36.—HYPNOTISM. Embodies only a Small Part of the Phenomena produced by Suggestion. Hypnotism and Suggestion Differentiated. Essentials to Production. Essential Mental Attitudes. Relation to Natural Sleep. Degrees. Physical Stages. Mental Stages. Suggestions Most Readily Received. Condition Made Possible by Mental Attitude. Agreement Essential. Correction of Bad Habits. Length of Time Effective. The Forming of Good Habits. Physical, Mental and Moral Phases. Beneficent, When Rightly Directed. Knowledge Necessary to Make Practical.

Section 36 enables you to prohibit or produce hypnosis.

SECTION 37.—HYPNOTISM IN DAILY LIFE. Importance. Forms Unqualified Acceptance. Danger of an Accepted Idea. How to Induce One to Take Possession of Their Birthright of Power.

Section 37 enables you to change from Slavery to Self-Mastery.

SECTION 38.—MAGNETISM. Philosophical Idea. Common Conception. Manefluvium. Method of Demonstration. Origin. Magnetism—Vital. Animal and Personal. Means of Transmission. Application. Results.

Section 38 teaches you how to develop a Magnetic Personality.

SECTION 39.—THE CONSCIOUS FACULTIES OF MIND. Relation to Mental Processes. Scientific Thinking. Results of Use.

Section 39 teaches you how to relate yourself to your environment.

SECTION 40.—THE UNCONSCIOUS FACULTIES OF MIND. Relation to Conscious Faculties. Laws of Action. Rules for Use. Relationship Between the Conscious and Unconscious Faculties.

Section 40 acquaints you with your unconscious faculties and their unlimited activity.

SECTION 41. — THINKING AND THOUGHT. Value. How to Use. Constructive Thought. Destructive Thought. Relation to Each Other and the World.

Section 41 teaches you how to think in harmony with the Infinite Purpose.

SECTION 42.—IDEATION. Making Possible Great Achievements. The Highest of All Mental Processes. Method for its Use.

Section 42 teaches you how to prepare yourself for great thoughts.

SECTION 43.—BELIEF. Definition. Conscious and Unconscious Belief. Tentative and Unqualified Belief. How to Acquire Knowledge. Result of Fixed Beliefs. Essential in Healing.

Section 43 enables you to prove all things to hold fast to that which is good.

SECTION 44.—THE PHILOSOPHY OF TEACHING. Qualifications of the Teacher. First Instructions. The Important Things. Method of Presentation. Personal Attitude. The Teacher's Dependence. Teacher's Obligation. Pupil's Work. Value. Essential to Success. Completion of Effort.

Section 44 teaches you how to answer your own questions.

SECTION 45. — EXTEMPORANEOUS SPEAKING. Mental Attitude Necessary. Faculties of Mind Employed. Preparation. Method of Procedure. Position and Gestures. Inflection and Emphasis. Desire. Interest. Trust. Hindrances. Results to Speaker. Relation of Speaker to Audience.

Section 45 teaches you how to always be at ease and able to talk on any subject.

ADDED FEATURES

Attached to each of these forty-five sections is a list of questions that each student answers and sends in on blanks furnished with the course. These question papers are corrected, BY INSERTING THE CORRECTIONS IN RED INK. The papers are graded and returned to the student for further consideration. These corrected question papers constitute a complete set of brief notes for future reference.

The life time service by correspondence, given to students of our Correspondence Department, and the plain, simple language used, make it easy for any one, who can understand what he reads in the newspapers, to succeed in the study of this course.

The study of the Course invariably becomes very interesting and fascinating because each lesson enables the student to do something new, that he had not been able to do before.

The following described text book is furnished as a part of the Complete Correspondence Course:

"PRACTICE OF SUGGESTIVE THERAPEUTICS," by Ernest Weltmer, D. S. T., bound in flexible leather, 655 pages, size 6x9 inches, about 560,000 words. This manual is fully illustrated, having 316 line and half tone cuts, and 4 full page color plates.

YOUR DIPLOMA, FREE

Weltmer Institute of
Suggestive Therapeutics
To All Who Shall See These Presents, Greetings:
Be It Known, That Sidney Abram Weltmer
has studied the Complete Finishing Course in Suggestive Therapeutics and Applied Psychology, by correspondence, embodying a practical working knowledge of Suggestive Therapeutics and Applied Psychology, and has satisfactorily passed the written examinations prescribed by this School with an average grade of more than eighty per cent Therefore, by virtue of the power vested in us by the great Commonwealth of Missouri, we have issued this
Certificate
of Graduation in recognition of the qualifications in the studies completed.
In Testimony Whereof The Officers and Faculty have hereunto Attached their names and seal of the Affixed and to be affixed. Issued at Nevada, Missouri this 6th day of Feby 1912

This reduced fac-simile of the Certificate of Graduation, printed on the finest ledger paper 12x14, with the seal of the school and the signature of its legal officers; issued without further charge on successful completion of the lessons. This Certificate will be accepted as sufficient recommendation by people in almost any locality in the United States who have been benefited by the HOME SCHOOL, and will give its possessor their hearty support in establishing the profession in the community.

In subscribing for the Complete Finishing Correspondence Course the student assumes no liability, or obligation to study at the school, but the privilege of attending personal classes at the school six weeks without charge, is given to all who subscribe for the course, either at the beginning of their study or at any time during their lives.

YOUR EMBLEM

We also furnish to each student upon completion of his study of the Correspondence Course, a stick pin or coat button which he may wear as an evidence of his identification with the parent school.

Your Emblem

The emblem, which you see represented on all printed matter of the School, is designed to symbolize the past, present and future of Suggestive Therapeutics.

The emblem as it is furnished to the student is finished in old gold and purple and white enamel, making a very attractive insignia, which has been and is now being worn by a group of scientific pioneers, with whom you will, in the years to come, be proud to have associated yourself.

PROFESSIONAL RECOGNITION

The American Suggestive Therapeutical Association accepts as members any one who supplies suitable references and satisfactory evidence that they have graduated from the study of the Complete Finishing Correspondence Course of the Weltmer Institute. The American Suggestive Therapeutical Association is an organization which holds annual conventions, publishes a monthly Journal and is devoted entirely to the advancement of the general interest of the profession.

BENEFITS TO YOU

This Course teaches you right living, so you will know how and be able to tell others how to think, exercise, work, rest, eat, drink, breathe, and eliminate, so there will always be normal function in mind and body with a surplus of energy and vitality unimpaired by internal dissention.

The Course teaches how to learn and how to effectually teach what is learned. How to understand the thoughts that cause other people to do the various thing they do and how to teach them to change their thoughts so they will do the things they ought to do. This ability is invaluable whether leading an army or developing and unfolding a child's mind, or leading a child or adult away from the bondage of various bad habits, including fear and vice. It is also valuable in selling one's services to the sick, or to any other employer, or to sell merchandise—in fact wherever success depends entirely upon **the ability to cause people to think those thoughts which result in responsive action.**

Purchasers of this Course have the privilege of attending the resident Clinical Course, here at Nevada, for the personal demonstration of what they learn in the correspondence Course.

Remember, many succesful Suggestotherapists have had nothing but our correspondence Course instructions. However, the amount paid for the correspondence Course stands as a permanent credit toward payment of tuition, text books and school charges in the personal, resident classes.

Furthermore, the correspondence Course Certificate of Graduation entitles its legal holder to three months' advance scholarship standing in personal classes.

A 100 PER CENT INVESTMENT

This Course enables you, as it has others, to earn and save more from the practice of Suggestotherapy, than you can earn and save at your regular work.

Not only will it pay for itself in a very short time, it will save you its cost many times over in the sickness you will be able to avoid, through the exceptional instruction you receive.

Unless you pay for it now, you will pay for it again and again, every year of your life, by trying to live without it.

BUT BY SUBSCRIBING FOR THE COURSE, YOU ARE ENTITLED TO A LIFETIME SERVICE OF OUR CORRESPONDENCE DEPARTMENT. This feature alone is worth many times over the price of the course.

THE SMALL PRICE OF THIS MASTER COURSE

The price of this complete course is $120, payable in small monthly installments.

Or, by paying cash in advance it is $90. YOU SAVE $30.

This is our MASTER COURSE, by correspondence—the Course all students interested in this field ultimately enroll for and study. It is complete, in every detail.

Its value to you cannot be estimated. And it will increase in value to you, year by year.

So if you are truly ambitious to succeed in life, if you want to choose a profession which will enable you to heal the sick, as well as prosper in a material way, then this Complete Finishing Course is the Course you should enroll for.

Health—for yourself, your family and for those you come in contact with in your daily life.

Success and Prosperity. All these things are within your grasp.

So do not wait. If you haven't an enrollment blank handy, write for one. TODAY.

HOME METHOD OF HEALING.

For the benefit of the afflicted who are unable to come to Nevada for regular Sanitarium healing, care and attention, Professor Weltmer has, for the past twenty-five years, extended a special service, called the Home Method of Healing.

This method, or service, originated with Professor Weltmer in the early years of his career as a Psychologist, and during the past twenty-five years, thousands of sufferers, in all parts of the world, have thus received help and healing.

To explain the operation of this method:

Man has control of his physical forces just in proportion to his understanding of the Law of Life, and its manner of operation. His body becomes stronger and healthier as he obeys the law, and weaker and more diseased as he disobeys it.

The Law of Life operates through all things, whether for the purpose of building up bodily tissue, or for eliminating disease, or alleviating pain. When man has placed himself without the pale of this law, he finds it extremely difficult to get back to health again. Disease and pain are registered upon his physical organism, and he cannot use the executive part of himself—the Will—to set himself free.

Here is where your Teacher and Healer comes in.

The purpose of the Teacher and Healer is to instruct the patient so he will know how to live in harmony with this Law of Life, which, if properly observed, will enable him to use this power for the upbuilding of his body.

As a Teacher, he leads him into a knowledge of this law. As a Healer, he unites him in thought and purpose with the Law.

The Healer, not being afflicted, can think the right thought. The sufferer can assume the receptive attitude toward the Healer. Then, when the two minds agree, whatever is desired by them in the way of healing is done unto them of the "Father which is in Heaven." See Matthew 18:19.

This agreement of two minds is the condition under which the Law of Life takes effect again, having been transgressed. So we may say that the agreement is the formal cause of healing, but the real, the efficient cause is the harmonizing of the patient with the Law of Life. For, whenever your attitude toward the Power that Heals is the proper one, the results you wish for and ask for are attained.

This Home Method of Healing has accomplished wonderful results during the past twenty-five years. Each year added experience has enabled Professor Weltmer to increase the benefits to his patients, until now, through the revised and enlarged instructions, he is able to help all cases accepted for treatment, in some substantial way. And in most cases lasting health has been restored.

YOUR HEALTH AND HAPPINESS.

The Law of Life, which works in all things, is the way to the Power that keeps you breathing, keeps your heart beating, and keeps you living while you are asleep, or when you are unconscious.

It is the same Power which continues to hold life in your body even when you are in such suffering that you can actually wish for death.

Professor Weltmer, who has helped thousands to healing who were in the greatest pain and misery, because of his understanding of the Law of Life, says:

"You can do what I do, when you know what I know.
And I can teach you what I know."

Professor Weltmer's great experience, covering twenty-five years, justifies him in this contention.

He maintains that the patient can be brought into harmony with the Law of Life, regardless of time or place. The scientific psychological principles upon which his contentions are based are generally acknowledged by all who have made a study of them, or who have used them for healing purposes.

During the past twenty-five years Professor Weltmer's philosophy has been subject to every test conceivable. We can only judge from the results how satisfactory his explanations have been.

On November 17th, 1902, the Supreme Court of the United States declared his philosophy to be "sound and practical, and his practice legitimate and lawful." A little later the leading Medical College of this country added a new chair of Suggestive Therapeutics and Applied Psychology to its roster, and began teaching these subjects as a part of its regular course.

Today thousands of medical men have taken up the practice of Suggestive Therapeutics, following the example of Professor Weltmer and his work, in healing humanity.

Many have been helped and guided to healing by our Home Method. Our files are filled with testimonial letters, and we have printed many hundreds of them in our catalogues, booklets and circular matter.

If you are sick, unhappy or unsuccessful, get in touch today with Professor Weltmer. Let him help you, as he has helped so many others.

There is no necessity for you to suffer or to want, when you can secure the benefits of the Home Method of Healing, offered you by Professor Weltmer.

A METHOD BASED UPON NATURAL LAW.

Professor Weltmer's Home Method of Healing is based upon Natural Law—Nature's way back to health—and is as unerring as the laws of mathematics, as easily understood and as capable of demonstration.

Perhaps nothing can better explain this method than the following extract from the general instructions Professor Weltmer sends to his patients. He writes:

> In complying with the following instructions you will have become passive, and will be in mental and Spiritual harmony with me. My thought will become your thought; my purpose your purpose; and our agreement being thus made you are brought into harmony with the Infinite Source of your being, whose purpose it is to restore your discordant body to its normal condition.
>
> Instead of considering your case difficult, think of a loving Father, think of the Infinite Power that, through the Law of Life, controls the universe. Then think what a small manifestation of this power would be necessary to restore your body to normal.

Following these, Professor Weltmer gives rules regulating the mental and physical conduct of the patient—Hygiene, Diet, Sleep, Exercise, and so forth. This rich advice is given out of his full experience with the many thousands he has guided back to health. He utilizes every natural agency to aid him in arousing the slumbering forces of the patient's mind, and to re-establish it in supreme control.

He requires the patient to set aside a convenient half hour each morning and evening for the purpose of devoting himself entirely to the treatment, and, just as sure as the instructions are followed, when the patient reaches a state of passivity, the positive thought of health, strength, happiness and mental well-being will take possession and begin the healing process.

The mind, when trained in a knowledge of its own powers, is the most potent healing agency known to man.

Aside from the general instructions which are sent to every patient, Professor Weltmer dictates additional instructions, which, from his extensive knowledge of cases, assists in securing quick and permanent results.

The applicant for treatment is furnished with a diagnosis blank, which he is required to carefully fill out. The patient is then given report blanks and instructed to report his condition at least once a week, and as much oftener as he may desire. In this way Professor Weltmer keeps in close touch with his patients and is acquainted with each new development in the convalescing stages.

PROFESSOR WELTMER WILL GIVE HIS EXPERT OPINION, FREE OF CHARGE, ON THE CASE OF ANYONE FILLING OUT AND RETURNING THE DIAGNOSIS SHEET.

IF YOU WANT OR NEED HELP

If you are suffering from sickness, if you are unhappy, depressed or unsuccessful, then YOU WANT TO DO SOMETHING THAT WILL TAKE YOU OUT OF THIS CONDITION. You need the Home Method of Healing Service.

Sometimes a sick person gets temporary relief, which makes the affliction endurable, from sources that do not offer complete healing.

It is not necessary to discontinue any help you may be receiving. The **Benefits of the Home Method of Healing CAN BE ADDED to any help you are now receiving.**

When beginning this treatment, the patient should start in with the determination to continue until he is healed.

Many of Professor Welmer's patients have been healed in two weeks, but in some rare cases it has required from three to six months to get permanent results.

The very first step is to fill out, sign and return a DIAGNOSIS BLANK. Get Professor Weltmer's expert opinion FREE!

Then, if he feels that his treatment will help and heal you, he will tell you so frankly.

The charge for the Home Treatment Service is $5 per month—a very small charge for a Service which includes general instruction, followed up with four letters of special instructions.

This fee of $5 a month is only a nominal one and much less than medical treatment. AND, IF RESULTS COUNT FOR ANYTHING, IT IS THE BEST THAT CAN BE HAD ANYWHERE AT ANY PRICE.

So, write Professor Weltmer today. Tell him your problems, your ills. Professor Weltmer can help you. Address,

PROFESSOR S. A. WELTMER, D. S. T.,
Nevada, Missouri.

HELPFUL BOOKS.

By Professor Sidney A. Weltmer, D. S. T.

"Regeneration." The pioneer book teaching the benefits of conscious control of the mortal life principle. This wonderful book, which has attracted world-wide attention, was first published in 1898, was revised and enlarged in 1908 by adding two chapters, entitled "Courage" and "I Can." It also has an appendix giving definite directions for attaining longevity.

"Regeneration" is now in its twenty-sixth edition and the 137th thousand. It is bound in flexible black morocco leather with stained edges, round corners, and is stamped in gold. Has a half tone of the author opposite the title page.

Mailed postpaid to any part of the world $2.00

"Day Dreams," is a book of inspiration, of particular interest for the young, as well as for the mature, thinking person. It shows how a thought holds the individual throughout life and it shows how and why certain suggestions received in early life, caused twelve of the world's greatest men and women to achieve their ambitions.

This book is beautifully bound and illustrated. It impresses you with the one idea—**just how to make an ideal manifest.**

Price, postpaid $1.00

"The Healing Hand," is a book of over two hundred pages, and tells the secret of all healing. It describes in detail the three-fold method of healing—suggestion through the hand, suggestion through the spoken word, and suggestion by telepathy. Shows why the hands will soothe pain. Makes clear why the "laying on of hands" has accomplished more wonderful healing than has been accomplished by any other method mentioned in history.

Professor Weltmer originally published this as a booklet, and three large editions were sold of it in that form, but because of the great amount of good accomplished through its teachings, he has revised and considerably enlarged it.

Those who have a copy of the booklet, as well as all others will profit greatly by securing a copy of the new book, "The Healing Hand," which is bound in heavy buckram. It is in all respects a beautiful book—one you will be proud to own.

Price postpaid $2.25

"Realization," by Ernest Weltmer, D. S. T. This book quotes some 200 paragraphs from the Bible, regarding healing the sick, and tells the fascinating story of how a young man found IN THE BIBLE, forty years ago, sufficient inspiration and help to make him well, strong and useful today, after being told forty years ago that he would in two months die of consumption.

Bound like "The Healing Hand," postpaid $2.00

"Life Lessons." A book of 39,000 words by Grace M. Brown. Comprises a practical New Thought text for the solution of daily problems. Bound in maroon silk buckram.

Price postpaid $1.00

THE JOURNAL OF THE AMERICAN SUGGESTIVE THERAPEUTICAL ASSOCIATION.

There is no better way to keep informed regarding Suggestotherapy—the Science of True Healing—than by subscribing for and receiving the Journal, monthly.

It will bring you more abundant health, happiness and prosperity, for it is always full of articles which tell you what to do, and how to do them, so you will think the thoughts which will overcome disease, uphappiness, and poverty.

The service of the Journal is definite and practical because it has behind it the definite and practical experience of all the Suggestive Therapists in actual practice. It also has behind it the officers and staff of the Home School and Sanitarium, with twenty-five years of steadily increasing success in the practicing and teaching of Suggestotherapy.

The Journal has help for **everybody, every day, everywhere.**

The faith, courage and power of one issue will stay with you until the other eleven issues are added to it, and as your concepts become clear, Faith, Courage, and Power will stay with you always.

Professor S. A. Weltmer's best SELF-HELP lecture of the month is published in the Journal. THAT IS ANOTHER REASON WHY OUR READERS GET EVERY ISSUE AND KEEP EVERY ISSUE.

Here is your opportunity to get in touch with the latest research and discovery in this field.

The Journal is published monthly. The subscription price is only one dollar per year.

DO YOU WISH TO BECOME A MASTER OF DISEASE—YOUR OWN MASTER—A SUCCESS?

Have you ever analyzed yourself—asked yourself these questions?

Have I found my profession? Am I the servant or master of my work? Does it get more of me than it gives in return? Does it bring me joy or pain? Is my Heart, Head and Hand in my work? Can I make a living? Am I a success? What is the answer, yes or no? If it is yes—then stick to it, for you have found your work. But if it is no—quit it! Do not try to find the reason for your failure—it may be too much competition—or too little demand, or too great a tax on your strength—it does not matter what the reason—it is not your work. Forget it! Get out! Wipe the slate clean and start over.

BEGIN YOUR ANALYSIS TODAY.

The first principle of success is to do the thing today.

Don't wait till tomorrow, or till your circumstances are better; for every moment you hesitate the more surely you become a victim of circumstances. Determination and Action are the weapons with which to conquer adverse circumstances. Do not yield a single day to circumstances, but force circumstances to yield to you. Pay the price in definite effort. Make a final decision to win no matter what sacrifice you may be required to make, and you have taken the first advance toward success. Resist adversity at every step. Conquer it and you have changed a negative failure into a positive, irresistible success-compelling entity.

IS SUGGESTOTHERAPY YOUR WORK?

In twenty-five years the Weltmer Institute has graduated a great army of successful men and women who are devoting their whole time to restoring their less fortunate fellow beings to health. Their success rests upon one single basic fact—They Get Results. Financial success is the natural result and is to them a secondary consideration, for they get joy out of their work because they bring joy to others. And this leads up to a great truth: "There is no success unless you get joy out of your work, and to get joy you must share it with others."

There is no greater joy than that of restoring vision to the sightless eyes, sound to the deafened ear, speech to the silent tongue, and peace to the tortured mind and body of a suffering fellow creature. We have experienced this joy countless numbers of times. Our graduates have experienced the same joy. Success follows naturally.

Blessed is he who has found his work. Which is only another way of saying: The man who has found his work is Healthy, Happy and Successful.

HEALTH FOR YOU.

Perhaps you are sick, unhappy, or unsuccessful. If so, you can, without leaving your home, secure definite help NOW.

Professor Weltmer's Home Method Service has been the means of bringing health, success and prosperity to thousands **in their homes.**

IT COSTS YOU NOTHING TO SECURE AN EXPERT OPINION from Professor Weltmer on your case, merely by filling in and returning a diagnosis sheet. So read the part of this book pertaining to the Home Service, then write today for one of our diagnosis blanks.

Do this today—**right now.** You will never regret it.